WITHDRAW

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LIVING SERMONS

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A BOOK OF
TWENTY SERMONS
BY
REPRESENTATIVE EVANGELISTS
OF THE
CHURCH OF CHRIST

Cincinnati, Ohio
F. L. ROWE, Publisher
1925

8169

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PUBLISHER'S INTRODUCTION

In giving this volume of twenty sermons to the public, we do it with the feeling that we are rendering a timely service to the great brotherhood and to the cause of evangelical Christianity. We are living in a time when the souls of men are tried by the present loose ideas of living and by negative forms of righteousness; at a time when the church in its personal make-up and its collective efficiency is greatly impaired by a weakening of the moral forces that have been accounted as necessary for the stability and perpetuity of church and society.

There never was a time when there was more need for sounding out the words of Jehovah with all their warning; or of bringing men to realize their lost condition, if they do not give heed to the God of Heaven and respect and obey his mandates in all things that pertain to the morals of the people and the stability of the church through its local make-up, and the aggregate in the great general assembly and church of the first-born.

There never will be a time when the Church will be lost or cease to exist, but there will be trying times when faithful men must stand as watchmen on the towers of Zion and sound forth in thundering tones the word of God with its power to save or to destroy.

This galaxy of writers we present to the reader are men who are tried and true. They have been on the firing line for a generation and more. There has never been any weakening in their preaching, nor any failure to declare the whole counsel of God. In giving these sermons from them we are only giving a small part from the great army of faithful men who are still faithfully standing on the walls of Zion and who are ready with their ver ylifelblood to defend the teaching of the Word of God, and who will continue to preach without fear of any living person; recognizing only their responsibility and accountability to God.

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The writers of these sermons reside in ten states, ranging from Texas to West Virginia, and from Louisiana to California. Five of these writers are from Tennessee, four from West Virginia, two from Texas, two from Alabama, two from Ohio, and one each from Georgia, California, Louisiana, Iowa and Indiana.

This gives the reader representative sermons from all parts of the country and shows how our brethren, while widely separated in point of distance, all speak as of one heart and one mind.

The hope of the publisher of these sermons is that the brethren and the churches may be greatly strengthened by the writing of these masterpieces, and by placing these books in the hands of others who will likewise appreciate the service rendered to the great brotherhood through these faithful men in these, their Living Sermons.

—F. L. Rowe.

CONTENTS

PAGE

Jesus Only or Christ is All—H. H. Adamson..... 9
The Slighted Invitation—M. D. Baumer..... 23
The Eternal Purpose—A. C. Brown..... 33
Manifest in His Sight—Wm. J. Campbell..... 45
The Story of a Scarlet Life—Stanford Chambers... 55
Laodicea and Lukewarmness—James E. Chessor.... 65
Consistency—Ben H. Elston..... 77
The Revelation of the Spirit—Flavil Hall..... 89
Abrahamic Faith—What It Is, and How We May Know We Have It—S. H. Hall..... 95
The Communion—Thad. S. Hutson.....111
Sorrow, Confession and Restitution—A. B. Lipscomb 123
Righteous Contention—Fred M. Little.....133
To Whom Shall We Go—T. Q. Martin.....145
Christ's Government Perfect—R. N. Moody.....153
The Great Physician and His Prescription—C. D. Moore 165
The Perfection of Christ's Work in Man's Behalf—Ira C. Moore.....171
Blood—J. B. Nelson.....183
The Innocent Suffers for the Guilty—J. H. Pennell..197
Success of the Early Church—H. M. Phillips.....209
The Stranger Within Thy Gates—H. L. Schug.....221

JESUS ONLY OR CHRIST IS ALL

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JESUS ONLY OR CHRIST IS ALL

By H. H. Adamson

To my brothers and sisters in the church and my friends in the world:

Some inspired words from the great book of God have been selected to stand at the head of this address. The words are these: "Jesus Only" or "Christ Is All."

I want to stand with one foot upon a text found in (Matt. 17:8) which reads, "And when they had lifted up their eyes, they saw no man, save Jesus only."

With the other foot I stand upon a text found in (Col. 3:11) which reads, "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all." These are wonderful words indeed.

On the one hand they are plain, simple, easy words; while on the other hand they are as deep as the grave, as high as heaven and as broad as the gospel plan of salvation.

Just here let us unite in a most earnest prayer that God will guide and bless us while we plainly and prayerfully speak, and while we patiently and attentively listen.

Our first text treats of a prayer meeting of Jesus with Peter, James and John on the top of a mountain. It also describes the glory of the transfiguration and some thrilling incidents connected therewith. For some good and wise reason Moses had been brought back from his mysterious sleeping place, and Elijah had been brought down from his home on high.

After this strange but most inspiring and delightful experience, Moses and Elijah silently and gracefully withdrew, leaving no one with these over-awed apostles "save Jesus only."

Have you ever stopped to think what this wicked old world of ours would be were it not for Jesus? On the

dizzy top of Mt. Herman is but one of a thousand places where we see Jesus only.

He is the one and the only one of all earth's millions that "can not be hid." We see Him on every hand and in every place. He has given the world a new name, a new date, a new spirit, a new heart and a new hope. He also has given it a new history, a new civilization, a new morality and a new religion. It is surprisingly invigorating to know that in all things good and elevating that Jesus is first and above all. In art, in literature, in poetry and in history, Jesus is honored with first place. Not only has God "anointed Him with the oil of gladness above His fellows," but great men of all nations have done the same.

On the very apex of the obleisk of fame—in letters of radiant light and beauty—the name of Jesus stands as the fairest among ten thousand, and in wisdom, goodness, greatness and power it has no equal.

As the sun is above all other lights so is Jesus above all other men. All artificial lights below and all heavenly lights above fade before the refulgent rays of the "King of day;" even so do prophets, priests and kings fade before the Son of Righteousness—the King of Glory. Men talk long and loud and learnedly about Thales and Socrates and Plato; also of Moses, David and Solomon, but the wisest and best of Greeks and Jews are not in the same class with Jesus, for "we know that thou art a teacher come from God." (Jno. 3:2.) And, "the words that I speak unto you, they are spirit, and they are life." (Jno. 6:63.)

JESUS IS OUR JOY BELL

We are all here today and we came from somewhere and we are going somewhere and we are going *soon*. Of course we all want to go to heaven and we all think we are going there but we are consciously in need of something by which to live and by which to die that will give us the blessed assurance that we will meet our God in peace after we leave this world of joy and sorrow. So we often sing and pray while we sing:

"Blessed assurance, Jesus is mine!
O what a foretaste of glory divine!
Heir of salvation, purchased of God,
Born of His Spirit, washed in His blood."

Do you know, my friend and brother, that Jesus only can give you that blessed assurance, and that Jesus only is "the way and the truth and the life?" (Jno. 14:6.)

Do you know that He alone can satisfy that deep yearning of the human heart and that intense desire of the human soul? Do you know that He is our Joy Bell from heaven that rings out "peace on earth, good will to men?" (Luke 2:14.)

The loving John rings loudly and gladly this Joy Bell when he says: "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." (I Jno. 2:2.)

While all men have a longing for that heavenly home we know from God's word that there is only one thing that can forever bar us from that city of God; and that one thing is sin. We also know that Jesus says: "If ye die in your sins; whither I go, ye can not come." (Jno. 8:21.)

Yes, Jesus only is our guide in life, our shield in danger, our comfort in sorrow, our triumph in death and our joy forever.

John Seldon, one of the most able lawyers that ever graced the bar of a civil court came at last to the "end of the long trail."

After his last case had been pleaded and won and the great inevitable was staring him in the face, he called for his doctor and his lawyer. The following is a partial report that came from the beside of that dying man: "I have surveyed all the learning among the sons of men; I know the history of the world, the law of the courts, the philosophy of the Greeks, the tradition of the Jews and the doctrines of men—but knowing that in a very short time I must face the Judgment and meet my God, I find nothing in all of these upon which to rest my weary, hungry soul—so I can do nothing else except to fall back upon "JESUS ONLY."

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Scores of testimonials like this might be recorded and quotations from many of the greatest and mightiest men of earth might be given, but in every case strong, brave men from all walks of life who have fought and conquered drop every thing else as they see death approaching and cling to Jesus Only.

THE CRUCIAL TEST

No river can ever know how much it is indebted to the scores of little creeks and rivulets that empty their waters into its own, and no human being can ever be able to fully appreciate the help that other human beings have given him nor can he be grateful enough for the sweetness and sunshine and inspiration that other lives have poured into his. We yet have much to learn about Paul's wonderful statement: "For none of us liveth to himself, and no man dieth to himself." (Rom. 14:7.)

By nature we are creatures of imitation and no living man can possibly know the extent of his own imitation nor how much of his own life has been built out of the lives of others. Really a "self-made man" is an impossibility and he who thinks he is self-made is self-deceived. Every sentence I frame by tongue or pen is in a measure an imitation of some one else. Every day and in every way I am copying some one or something about me. It may be unwittingly upon my part but it is true nevertheless. In fact it is right to imitate the good and pure and it is wrong not to do so. God has given us a big book and has filled it with living examples for our "learning," "profit," "copy," "pattern," "example" and imitation. The greatest of all these examples is the perfect example of Jesus Christ.

In every position and in every relation of life Jesus is our copy. In faith and purity and humility and forbearance and gentleness and sympathy and suffering and truthfulness and loyalty and love we are to imitate Him. "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow His steps." (I Pet. 2:21.)

If we faithfully follow Jesus all the way all will

be well in the final test when we come to the parting of the ways, for that crucial test must come sooner or later. Some one may want to know the meaning of the crucial test. It is *death,* my friend, cold, cruel death.

And everything in this wide, wide world will be subjected to the final and crucial test in that hour. The true value of everything will be manifest in death. Life is no test of the real value of things but death is. When that cold, heartless Reaper stalks unwelcome and unbidden in at the door you will not call for the skeptic or the scoffer—the sport or the dandy—the dancing master or gambler. You will lose all interest in frolic and fun and fiction. You will care nothing for sparkling diamonds nor gay attire nor enchanting music—but you will want above all else of earth Jesus Only. Everybody and everything of earth must fail you sooner or later, but Jesus and Jesus only can go with you *all the way.*

If in death we do not have an anchor that will hold we are of all men most to be pitied.

It is said that Paul Boyton invented a "life suit," and in order to make a test of it to show how it would work, he jumped from an Atlantic steamer at midnight fifty miles off the coast of Ireland and made his way back to shore.

Surely no sane man would make a plunge of that kind if he did not have the greatest confidence in his "life suit" to save.

But some of these times in the not far distant future we are going to make a greater plunge than Paul Boyton ever made. It may or it may not be at the midnight hour but it will be in the awful stillness and darkness of death. Where is your *faith,* my friend? Where is your "life suit," and has it been fully tested? Upon what are you depending in that final and crucial test in the darkness of death?

"It is a fearful thing to fall into the hands of the living God." Let me persuade you to lean upon Jesus Christ and to believe that nothing can help you nor hold you nor save you in that sad hour but Jesus Only.

TWO GREAT WORLDS

In our second text Paul makes a most wonderful statement and it penetrates the very rim of the earth. He first tells us what there is in the world and then he tells us what there is in the church. In other words, he draws a picture of two worlds. Let us imagine we see two large circles side by side. We will call the one on the left the Old World and the one on the right the New World.

These two circles may also be called the World and the Church. Both are filled with people. The people in the world circle are called sinners and the people in the church circle are called saints. In (Col. 3:9, 10) Paul calls the world people the "old man" and the church people the "new man." In this world circle on the left that is filled with "old man" folks, we see all kinds of national lines such as Greeks and Jews. In the church circle on the right that is filled with "new man" folks we see no national lines at all for in Christ there is no Jew or Greek but Jesus is the Christ for all and He is the Savior of all.

In the old world we see ceremonial lines such as "circumcision and uncircumcision" but in the church or new world we see no ceremonial lines for there are no specially favored—no separating rites in Christ. All are "one man" in Christ and fleshly signs and seals and lineage mean nothing.

Again, in the old world we see social lines such as "bond man and free man," high man and low man, rich man and poor man; but in the church there are no such lines, for "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you shall be your minister: and whosoever of you will be chiefest, shall be servant of all." (Luke 22:25, 26.)

Some one is ready to ask, if there are no national or ceremonial or social lines in the church, then what is in

the church? Indeed, that is a most important as well as a very timely question. In the first place that question can be answered in one word and that word is CHRIST. For in the church, Christ is all, yes, He is all and in all. Christ is in everything in the church and everything in the church is in Christ. There is absolutely no such thing as being out of the church and being in Christ. To be in Christ is to be in the church and to be in the church is to be in Christ. The church is the body of Christ and Christ is the head of His own body. (Eph. 1:22, 23.) (Col. 1:18.)

CHRIST IS ALL

Let us take a closer look at that circle on the right that has written above it the words: The New World—The New Man—The Church.

On the inside of the circle we see but one name and that is the name of CHRIST. But are there no *men* and *women* in the church? Yes, but their lives are "hid with Christ in God." (Col. 3:3.)

Is there no *wisdom* in the church? Yes, but "Christ is the power of God, and the wisdom of God." (I Cor. 1:24.)

Is there no *truth* in the church? Yes, but Christ is "the way and the truth and the life." (Jno. 14:6.)

Is there no *grace* and *power* and *law* and *light* and *liberty* and *life* and *love* in the church? Yes, all these and scores of other good things are in the church, but they are all in Christ, "For in Him all fullness dwells." (Col. 1:19.)

To further illustrate how completely Christ is above all and over all and in all in the church, I give you this story:

A traveler in the orient describes an auction sale in this wise. He says he stood in the doorway of a crowded building where many famous paintings were being auctioned. The man who cried the sale sold many pictures, but the traveler says he never one time saw the salesman. So completely did he keep himself hidden and so conspicuously did he display the paintings that

all men could see the picture but did not see the man. He was calling attention to his business and not to himself. Yes, he was selling the picture instead of selling himself. That is exactly my idea of all Christians in Christ. We are in Christ most truly when we are hidden. Oh how sadly some of us preachers fail here. Paul says, "For we preach not ourselves, but Christ Jesus the Lord." (II Cor. 4:5.)

Let us hold up Christ so the whole world can see while we keep our own little selves in the background. Let us give Christ His own divine place and make Him Lord of all, for truly He is above all and "all in all." We can see now how Jews and Greeks, and Romans, Dutchmen and Irishmen and Englishmen, white men and brown men and black men, great men and bond men and free men can all be in the church if they have their worldly names and titles and all other segregating distinctions blotted out so that they become completely subservient to Jesus Only.

When we lose our worldly identity in Him and when He becomes all things to us, it is then and then only that Christ becomes "all and in all."

CHRIST IS ALL IN ORDINANCES

In the "Supper"

If we take Christ out of the Lord's Supper it seems to me that a little pinch of bread and a little sip of wine would be one of the most silly and meaningless ceremonials in which intelligent men and women could possibly participate. Surely if a stranger who knew nothing of Christ or the meaning of the communion service should attend one of our Sunday morning services and see every man and woman take the "bread and cup" he would conclude that he was in an asylum for the insane. But, my soul, how the whole scene changes when we put Christ in that ordinance. So when that stranger learns the deep, spiritual significance of this institution and learns to look through the bread and wine and see the body and blood of the Savior of men, his soul is thrilled and his heart leaps with joy.

One of the most glorious and impressive pictures upon which my eyes have ever feasted was a clean, calm, intelligent, devout congregation of men and women gathered around the table of our Lord *to do this in remembrance of Him.* I could see His quivering body sway and swing as the bread passed from hand to hand, and I could see Jesus lifted up every time the cup was lifted to the lips in grateful remembrance of Him who died for a fallen race.

This service can never grow old nor cold—it can never become irksome nor lifeless to men and women of renewed hearts who can see in it Christ crucified.

The most charitable thing we can say about those who talk about the Supper growing old and cold and common if engaged in every Lord's day is this: They surely have failed to see in it the Christ.

Let us also remember that this monument to the memory of a dying Savior stands where it does by the appointment of Jesus himself. It symbolizes His flesh and His blood, and it is in His sacred, sainted memory we observe it till He comes to claim His own.

In Baptism

What we have said about the Supper may also be said about the ordinance of baptism. Without the Christ in baptism it not only would be silly and meaningless but it would be absolutely indecent. Just think of a man with any degree of politeness and a woman with any measure of self respect going down into the water in the presence of a large gathering of refined, intelligent people and being dipped under the water and then coming out dripping from the plunge.

I am sure that such words will tickle the ears of some unconverted people but I see it exactly in that light and the picture is not overdrawn.

We now turn to the other side of the picture and take a look.

By the light of God's eternal truth we see the darling object of His delight hanging and bleeding and dying on the old rugged cross for the sins of mankind.

Now we see them taking His limp, lifeless body down from the cross.

Next we see the cold body of clay buried in a grave, covered and sealed. Three sad, weary days go by and we see Him coming forth from the grave to live forever and die no more.

Paul's own words in (I Cor. 15:3, 4) give the picture complete: "Christ died for our sins according to the scriptures: And that He was buried, and that He arose again the third day according to the scriptures." But what does all this have to do with baptism? We shall see. Hear Paul again in (Rom. 6:3-5.) "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection."

From these scriptures we can not fail to see that when we die to our sins and turn from them in repentance, and are then buried in the waters of baptism, and are then raised to walk in newness of life; that the death, burial and resurrection of Jesus is vividly set forth.

Just see how transformed, and how strangely different the picture is when we put Christ in it.

Again charity forces us to say that those who speak sneeringly and disrespectfully of the ordinance of baptism have surely never seen the Christ of God in this very solemn and most impressive ordinance. Once more I stress the statement that in everything and every place it is "Jesus Only." Also in every divine ordinance "Christ is all and in all."

CHRIST IS ALL IN SALVATION

Everywhere and in everything to which our eternal salvation is ascribed, Christ is All.

If we take Christ out of our sacred songs there will be nothing left but a jingle of words and some pleasant

sounds. If we take Christ out of our prayers there will be nothing left but empty forms and vain repetitions.

Take Christ out of our sermons and they will "become as sounding brass, or a tinkling cymbal."

Take Christ out of the Bible and we "change the truth of God into a lie" and leave the world in darkness and in sin.

Take Christ out of the Commandments and they become worthless formalities and meaningless ceremonies.

Take Christ out of the promises and they lose their preciousness and mock the man who claims them.

Thus it is and thus shall it ever be with a Christless work or worship. In fact when Christ is taken out of the great, gospel plan of human redemption it is reduced to a glaring absurdity. But when we enthrone Christ in any fact, command or promise, it fills it with life and makes it glow and sparkle with luster and beauty divine. In God's wonderous plan of saving men, Jesus is the "way and the truth and the life."

We talk much about faith and repentance and baptism—much about prayer and praise and service. I am sure we do not talk too much about them but I sometimes fear that we lose sight of much of their value and beauty by not connecting them a little more closely with the idea of Christ.

I believe that Christ is all and that Jesus saves all. Really, faith does not save, nor does repentance save, nor does baptism save. Of course, we can not be saved without them but they simply put it in the way of salvation or in the position where Jesus can and does save. Salvation is in Christ and we simply climb to it upon the steps of faith, repentance and baptism. It is ours to obey and when we obey Jesus has promised to save us.

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22: 14.)

CONCLUSION

Paul says that "Jesus Christ came into the world to save sinners" and who in all the world would not be saved?

Who would not have the life eternal and the city fair? Who would not meet the long gone lost ones again? Who would not live forever with God and the redeemed of earth? Who would not see Jesus first of all? "Jesus, blessed Jesus!" He is the bright and morning star of our hope. When I come down to the "shadows" I want my death bed to be under that glittering star of hope. All other light will fail me then. In that final trial—that last struggle—that farewell to earth, it will be Jesus and JESUS ONLY.

My Lord! and My Redeemer! "Bring forh the royal diadem, and crown Him 'Lord of All'." The time is short. Soon our bodies must sleep in the bosom of the earth. Soon our spirits must go up to God. My friend and my brother, *Are You Ready,* "prepare to meet thy God." Amen.

THE SLIGHTED INVITATION

THE SLIGHTED INVITATION

By M. D. Baumer

Text: He sent forth His servant at suppertime to say to them that were bidden, Come; for all things are now ready. Luke, 14:17.

Lesson: Luke, 14:15-24.

One of the wonders of the teaching of the Christ is that His message fits into all ages and suits every generation. This can be said of no other teacher or leader. His parables, picturing the life and customs of His time and filled with the thought of the kingdom that was not of this world yet would be in it, bring to us today great and wholesome lessons that cause us to look more earnestly into the things that we have heard for fear we drift away from them.

After all, this old world of sin and death has changed very little in the centuries that have gone since Jesus lived and taught in Judahland. Our cities are still the abode of all kinds of wickedness, and the husbandman in the country districts still gathers his crops unheedful of his heavenly Father. The murderer, the liar, the thief, the sinner of any kind in this age is no improvement on them, the liar or the murderer of the days of Noah or of Abraham or of Moses or of the Lord—just as foolish, just as sinful, just as godless as then. Jesus moved amidst the same surroundings of sin and folly as do His followers at the present time. That is why His lessons and parables fit into our lives and why His warnings are as potent as when they were first spoken.

In the story that I bring to your attention on this occasion the Master is the invited guest at a Pharisee's home. (It came to pass, when He went into the house of one of the rulers of the Pharisee's on a sabbath to eat bread, that they were watching Him.) How often do we find Him the guest in some home, either lowly or aristocratic, at a physical feast, or the host of a spiritual one!

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His life was lived among the common folks of His day, and His illustrations are taken from their homes and fields and labors and lives. But I would hasten to the lesson that I want to leave with you. A man made a supper and invited many. Let us not forget the language of the Savior lest we miss the great folly of those who were bidden. It seems to me that the invitations had gone forth and now at supper time he sends a servant to remind the invited ones that the supper was ready. If this is the story then the servant returned to his master with insulting refusals from those whom he naturally supposed to be his friends; they were not strangers but acquaintances who knew the host who had invited them; they knew the custom of their land, yet they ignored all of these and, as I suggested a moment ago, insultingly with one consent began to make excuses.

How like the world, and a large part of the church, this is. Did you ever notice how unanimous the agreement to reject the Master seems to be today? Saint and sinner begin with one consent to make excuse as soon as they are called on for definite service. I often wonder what strange hold Satan has on the mass of people in our day and time; I often wonder why they cannot see the door closed against them on the judgment day.

The Savior spoke a parable; He was not thinking of the food and drink on the table before Him. His story reaches far, far down the centuries to you and me today. A great supper; come, for all things are ready now. Truly God has set a feast in the midst of the ages and the banquet hall is open wide to all who will accept the gracious invitation. Now is the acceptable time; behold now is the day of salvation. Whosoever will may come. But they, like so many in our own time began to make excuse. May I suggest that these are not foolish excuses, not any more foolish than others. I like to think that Jesus always placed the strongest and best lessons before His people. To me, these seem to be reasonable excuses but offered at a time when they became an insult; the banquet was ready when they refused. Our excuses also may be reasonable from man's standpoint, but not so to

the Lord. I may buy a field, I may possess an ox, I may marry a wife; these are right and proper in their places, but when I put any of them between me and my Lord they are woefully out of place.

These men were not ignorant of the custom of their time, so the strange indifference on the part of the non-church member, or of the church member too, cannot be explained altogether on the plea of ignorance. In an enlightened community in America, God is not unknown. One can only wonder why the multitudes continue heedlessly on the way to everlasting death. Have they not heard? Has the message not been given? Has the messenger not been in their midst for years? Who can explain why, in the face of eternity, the multitudes of people will not heed the cry of the prophet of Jehovah: Seek ye Jehovah while He may be found; call upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and He will have mercy upon him; and to our God, for He will abundantly pardon. (Isaiah 55:6, 7.) Why will they not listen to the invitation of the Lord: Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. (Matt. 11:28, 29.)

It is very common to use this parable to illustrate, in our revival meetings, the excuses of those who will not accept the invitation. And the parable teaches its lesson there.

Here comes the moral man; his morality is a good excuse, but not to keep him from obeying the Lord. He may be as good as he thinks, but he is not a citizen of the kingdom. The apostle Peter says: "If the righteous is scarcely saved, where shall the ungodly and sinner appear?"

Here is the man or woman who finds hypocrites in the church, but does not look into his or her own heart to see the condition there. A hypocrite is a miserable example to set before any one, and that is what these do.

Here is the one who is too busy. But I'll not speak of

him now. If he is too busy to live for Christ he will die without Him.

Here is the one who don't know what church to join because there are so many of them. He can make up his mind on earthly affairs but not on heavenly ones. He is looking at things that do not appeal to him instead of looking at the cross on which the Lord of glory died.

Excuses! Excuses! But the Savior wants service instead.

The God of heaven has prepared His banquet hall. The feast of good things is ready and waiting for you. The messenger has carried the invitation to the guests to be. And—and the reply has been brought back to the giver of the feast. But what a reply! Whatever friendship there may have been is carelessly slighted; the supper prepared with loving hands is despised—no, in these excuses the giver of the supper is despised. Is it any wonder He said "I SAY UNTO YOU, THAT NONE OF THOSE MEN THAT WERE BIDDEN SHALL TASTE MY SUPPER."

And the first said unto Him, I have bought a field, and I must needs go out and see it; I pray Thee have me excused.

How reasonable this excuse must sound to the one who uses it. I have acquired valuable possessions and I must, I must look after them. Let us approach this thought with care; too many point the finger of scorn at the rich and try to recall a saying of the Lord on a different occasion. He did not say, a rich man bought a field. It is not only the rich who can hardly enter the kingdom, but also those who place possessions before the kingdom. One dollar will hide the world from you if you put it close to your eye. It doesn't take a million dollars to hide the cross of Christ; a foolish notion may do it. I have in mind now a young man, a splendid worker in the church, who set his mind and purpose on possessing ten thousand dollars. In several conversations with him, I pleaded that he would not neglect the work he was doing for the Lord, but always received the reply: I am not going to give up the church; when I get the ten thousand I will be able to do much more. Finally I said to him,

and I say to anyone with that kind of a notion; Just as sure as you keep this money as your ambition and neglect your church work to get it you will fail. You may (and I was sure he would) get the amount, but you will lose your soul. By careful management and sharp dealing he got the money, but I noticed that he was losing friends, and people were saying hard things about him and his methods. But to make a long, sad story short; when he had the ten thousand he decided to get twenty-five thousand. Today as near as I can learn he is a money grabber and church is far in the background in his life. It was the Savior who said: No man can serve two masters: for either he will hate the one and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

But let us analyze this excuse. He has bought a field. Too many, like the young man I mentioned a moment ago, are buying with God's money and God's time. We should minister as good stewards of the manifold grace of God, and not as those who are without hope and without God in this present world. He has purchased a field, now he must look it over; the deed must be examined; the plan of payments must be considered. You cannot be careless when you buy property. Maybe it needs fertilizers. Maybe it—it—No God in it at all, nothing but selfish desire and acquisition. The possession finally possesses him. Does this apply to you or to me in any way? Let us think of it in the light of the judgment. Life should be above property or other possessions, but we risk life, even eternal life for lesser things almost every day. Do you remember how the beloved John writes it? He that hath the Son hath life; he that hath not the Son of God hath not life.

Someone tells me that more than eighty per cent of our laws are for the protection of property. Ah, Yes! I have bought, I pray thee have me excused. I must have more—more—and still more. But when death comes I have nothing. Oh, the sad, sad thought, I **must** go into the awful presence of the Great Judge with nothing but

a flimsy excuse. I have bought; I must go look at it; I pray thee have me excused.

The second excuse is as unreasonable as the first. One can not afford to "buy a pig in a poke;" a suggestion that is as true in religion as it is in social or business affairs. The man who staggers blindly through life has many a hard fall, and very seldom gets anywhere.

But listen to the echo of the other excuse: I have bought, pray have me excused. Surely this man was only looking for an excuse to remain away from the supper. He may have purchased the oxen, and it might be indeed sensible for him to prove them before he made his final decision; but must that be done just at that particular time? Were the new bought oxen worth more than the friendship of the host? Ah, my friends, here again is the truth of the poet's lines exemplified:

"Still as of old, man by himself is priced;
For thirty pieces, Judas sold himself, not Christ."

This man had also bought and also paid, but what a price! And so to-day many have bought merely earthly things without proving them. How well the apostle's saying fits in here: Prove all things; hold fast that which is good. How weak this second excuse has become in the light of reason and sense—bought, but not proved.

In the mart of life man carelessly buys that which is unproven, and when the moment of decision comes he wavers and is lost. So this man loses the finest and best, not for five yoke of oxen, but for an excuse. One of the sad things in our American life is that so many of our leading men are not Christians. Another sad thing is that so few churches seem to care.

Should we analyze this excuse as we did the other, we again would find only a shoddy affair. If we can draw a much needed lesson from the former excuse to show the danger of letting possessions stand between us and the feast of our Lord, surely we can find one on the danger of commercialism in this. I know and you know those who buy and sell with no regard for God at all. I know and you know those who let their business come between them and the Savour who bought them with a

price. I know and you know those who say they can't follow the business they are in and be Christians. Yes, we know many who want to be excused because they have bought but did not prove. But you say to me, what shall these do? Friend, would those oxen have been any worse if the new owner had waited an hour or two longer before he went to prove them? Will that part of your business that keeps you from Christ—or if you are a church member, will that part of your business that keeps you from the Lord's day worship or prevents you from doing your whole duty to God be injured if it is laid aside? God will take care of you if you will only give Him a chance.

What an opportunity this man missed. What a friendship he lost. For I must repeat the stern words of the giver of the feast. These His supposed friends had rejected Him and He has sent to the streets and the lanes—and beyond, to the highways and the hedges to bring in the poor and the maimed and the blind to take their places. Not those who might have come, but the outcasts of the neighborhood. (What an awful lesson of rejection this is). I SAY UNTO YOU THAT NONE OF THOSE MEN THAT WERE BIDDEN SHALL TASTE OF MY SUPPER.

And now there comes a change in the language as the Master tells the folly of the third man's rejection of the invitation. This man asked no one to excuse him. Bluntly he said, I have married a wife, and therefore I cannot come. I wonder if the Master was just a little bit sarcastic here. This man needed no excuse, yet he was rejected as were the others. The marriage law of Deuteronomy, 24: 5 was plain: When a man taketh a new wife, he shall not go out in the host, neither shall he be charged with any business; he shall be free at home one year, and shall cheer his wife whom he has taken. He had the letter of the law, but surely he missed the spirit of it. While loving his wife he forgot love for his neighbor, which was also in the law. He had as good an excuse as anyone to-day. His reason for not attending was as good as that of thousands who reject Jesus now. YET HE WAS REJECTED TOO. He reminds me of those who think they are right, but do

not look into the perfect law of liberty to learn whether their way is God's way or not. I suppose the man who went to the wedding feast without the proper garment also thought his way was right, but the master of that feast said, Cast him out. No way but God's way is right, so no matter what law this man had on his side he did not fullfil the whole law or he would not have been rejected by the giver of the feast. And no matter what law or opinion you have on your side, unless you do just what God has told you to do, you also will be rejected.

But let us get another lesson from this part of the parable before we go any further. The family is older than the church, but the creator of the family said something that fits very well into church life when He said that it was not good for one to be alone. The family must pattern after His ideas and it cannot do that except it walk in His way and worship according to His express commands. Why didn't that man bring his bride instead of refusing the invitation? Well, why don't some of you bring your brides or your husbands to Christ? The family is unsatisfactory and unsafe without the church of the Lord.

There is tragedy in this part of the parable. I have seen it so many times. So many times has the gospel preacher cried out without avail against the divided allegiance of the family, part of which is in Christ and part having no hope and without God in the world. No, No, the Master will have no divided allegiance; you must be with Him or against Him.

In conclusion let me urge you in whatever state I find you on this occasion to drop all excuses no matter whether they sound reasonable to you or not. Jesus said there is no more excuse for sin, and that settles it. You can't go back of His word. Whenever anyone places business or riches or pleasure or family or time or ambition or whatnot before the kingdom he is undone. You must turn. You must reform. You must change. There is no half way measure. There is no excuse. I tell you, these men who refused the invitation shall not taste of the Lord's supper.

THE ETERNAL PURPOSE

THE ETERNAL PURPOSE

By A. C. Brown

> "The Lord of hosts hath sworn, saying as I have thought so shall it come to pass; and as I have purposed so shall it stand. * * * For the Lord of hosts hath purposed, and who shall disanul it? And His hand is stretched out and who shall turn it back? Isaiah, 14:24-27).

Let us now take a retrospective view of the history we have in the Bible as touching the purposes of God, and draw some lessons which may be of great benefit to us. There is no other book extant that unfolds the purpose of God from the beginning unto its complete fulfillment. Time, though of long or short duration, together with the determination of mankind to thwart His designs, avail nothing. We will now consider the text in order to more fully understand the importance of our subject. "The Lord of hosts hath sworn." His word stands sure without the oath. Is it not for the purpose of accommodation to our sense or way of thinking? "For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of His council, confirmed it by oath." "For the Lord of hosts hath purposed and who shall disannul it? And His hand is stretched out and who shall turn it back?" Wherever man has thought to frustrate the purposes of the Infinite One, he has ever failed and will fail. There is seen a golden thread in the woof of God's purpose concerning His chosen ones from Adam to Christ. Adam was not left alone and forever undone because of sin. There was a glimmer of light and a trusting ray of hope embodied in the promise, "The seed of the woman shall bruise the serpent's head." This seed of the woman though thinly veiled was embodied in the promise of God, made to Abraham over two thousand years later, and which Paul declares was Christ. Now, here is the pur-

pose of God that must of necessity be fulfilled regardless of the vicissitudes of time and the decrees of men covering a period of four thousand years to its ultimate fulfillment.

First, consider the promise and purpose of God with reference to the possibility of an heir in consideration of the advanced age of Abraham and that of his wife. From a human standpoint alone, how unreasonable! But not so with Abraham. "Who against hope believed in hope" considering that God was able to perform His will, regardless of physical infirmities, "He staggered not at the promise of God through unbelief: but was strong in faith, giving glory to God." After years of patient waiting, Isaac, the child of promise, is born to the delight of his parents. But now Abraham is commanded to offer up Isaac as a sacrifice. This was a test to try Abraham's faith in the promise of God, who was now leading him along painful possibilities, and we again inquire from a purely human standpoint: What now is to become of the promise to Abraham touching the promised blessing of the world through his heir? Does it not look like a failure? At the critical moment a messenger calls to Abraham to stay his hand. The test is made and God receives the offering in life of the victim instead of its death. The sequel shows that in this great trial Abraham considered that it was his business to do, and God's to command, and thinking that God would in some way accomplish His purpose as He had said.

Abraham was now nearly one hundred years old and God informs him concerning what is to befall his descendants in these words: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve, and they shall afflict them four hundred years and that nation whom they shall serve, will I judge, and afterward shall they come out with great substance . . . I am the Almighty God, walk before me and be thou perfect, and I will make my covenant between me and thee and will multiply thee exceedingly . . . behold my covenant is with thee, and thou shalt be a father of many nations . . . and I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out

of thee." Here is another test of faith. How improbable, not to say impossible from a human point of view. Not that Abraham's seed would in time be in bondage as slaves in a foreign land, but after rigorous servitude for four centuries they would come out freemen with "great substance." Moreover "I will make thee exceedingly fruitful, and I will make a nation of thee, and kings shall come out of thee." We can imagine with what wonderment the man of faith viewed all this, knowing that it would be just as the Almighty God had said. Human wisdom would reason about like this and raise the question as to the impossibility of kings coming out from a race of slaves. The very thought, how unreasonable. But Abraham is informed that after four hundred years these bondmen would come out with great substance, and a deliverer was appointed to confront the king of Egypt and to tell him of the I Am and of his commission. What a huge undertaking! Little wonder Moses shrank from such an undertaking and tried to excuse himself. His excuses, however, did not stand. He must surrender to the purpose of God in making him a typical representative of the promised seed. Pharaoh must now be made acquainted with God as the I Am, and His power made known to the king of Egypt in such a marvelous way as would convince the king of the superiority of the I Am over all the gods of Egypt. The plagues visited upon the land of Egypt ending with death to the first born, were a compelling force, so that the Israelites were thrust out by the edict of the king, but a change in his mind came, so that he mobilized his army in pursuit while encamped by the sea.

Again, what now seems to be the inevitable? Will the purpose of God fail here and God's purpose as made known to Abraham be set at naught? At this trying ordeal Moses, in obedience to the command of God, stretches his rod over the waters and they stand up as a heap, making a pathway through which the once enslaved children of Abraham cross over and are liberated forever from their former bondage in Egypt, and as an apostle of

our Lord said: "Were all baptised unto Moses in the cloud and in the sea."

But now being released from Pharaoh, the redeemed encounter another enemy, and another test is before the children of Abraham. The Amalekites, the descendants of Esau, now seek to contest the will of the Almighty, and to frustrate the eternal purpose made to Abraham, to Isaac and to Jacob. The descendants of the two brothers now form in lines of battle in deadly conflict. What will the issue be? Will God's purpose fail at last? The test comes and victory comes to the heirs of promise, and Israel is preserved, and God, remembering their rebellion, caused their destruction four hundred years later, in the days of Samuel.

Surely God had a deeply laid purpose in thus far bringing to pass His sworn covenant with Abraham. At every angle there was a test of faith throughout the whole proceedure unto the end. May we not justly conclude that in all the meanderings of this wonderful people that God had an ulterior object in view, and that His designs were being accomplished in the development of the "mistery hid for ages" and was not understood by the seers of olden time, but was revealed in its fullness by the chosen apostles of our Lord. Thus understood, there is a beauty and grandure far surpassing the prowess of mankind. The various vicissitudes through light and shade, through hope and fear, and sore trials were all to be duplicated, not by one nation alone but by the chosen out of all nations of mankind that dwell on the face of the earth. That Israel was at one time a great nation among the nations of the earth was in part the fulfillment of God's purpose in the covenanted blessings to Abraham and his seed. The preservation of the Israelites living through the centuries of time co-temporary with them, and subjected to the cruelties of many wars with surrounding nations, sold and deported to foreign countries until there was no sale for them, and many left to perish in the deserts, and still preserved as a distinct nation from all other people of the earth, stands as a living miracle, that can not be accounted for only on the sure word of

prophecy that, "Surely as I have thought, so shall it come to pass, and as I have purposed so shall it stand." Throughout all the varied vicissitudes through which Israel passed, and while the surrounding nations have long since passed out of recognition and although the ten tribes of Israel became absorbed and lost, yet God miraculously preserved the remnant of Judah for a light, and the promise of God to Abraham and to His seed stands sure and abiding and the golden thread of prophecy of a deliverer through Judah. Jesse and David stand without a parallel in the historic researches of the world. Now in the darkest hour of Israel's humility, before the advent of Christ, but few could believe their testimony unaided by Divine revelation. From a purely human point of view, how uncertain all would seem. But let us hear Jeremiah in his confidence in the purposes of God. "Thus saith the Lord who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who divideth the sea when the waves thereof roar * * * if these ordinances depart from before Me saith the Lord, then the seed of Israel also shall cease from being a nation before Me forever." (Jer. 31 : 35-37.) At the time when Isaiah gave forth this wonderful prophecy, Israel had existed a separate and distinct nation for a period of eight hundred years, yet they had been enslaved by surrounding nations to such an extent that it would seem impossible from a strictly human standpoint for the promise to Abraham regarding this people ever to materialize. Ten tribes of Israel could be sunken under the waves of oblivion, and lost, and yet for a light, the tribe of Judah that contained the world's deliverer would be preserved, miraculously carried at it were on eagles wings, that the solemn promise of God might hold good. Nor was the preservation of this tribe on the account of self-righteousness but that the promise might hold good and intact.

All of Israel could not be obliterated, for then the promise would have become of no effect. The casting off all the seed of Israel, would have been as intolerable as the measurement of the immensity of space, or of

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searching into the bowels of the earth. Jesus Christ is the center of all prophecies in relation to God's eternal purpose, made known to the apostles of our Lord and revealed to us in the gospel and the end of all typical representations in the law. All of these representations like golden threads, are fastened at the starting point in the eternal purpose, "kept secret," and was the hidden mystery in the mind of God, reaching over ages, and fastened in its culmination to Jesus Christ, the beginning and the end, the alpha and omega, the first and the last. The testimony of Stephen the first martyr of the millions that suffered for the testimony of God, bears witness to the fulfillment of the oath-bound promise in speaking of David the son of Jesse says: "Of this man's seed hath God according to His promise raised unto Israel a Savior, Jesus." (Acts 13:23.) Of this historic fact David prophesied seven hundred years before saying, "The Lord hath sworn in truth unto David; He will not turn from it; of the fruit of thy body will I set upon thy throne." (Psalms 132: 10-11.) The selection of a people out of which was determined from eternity to bring forth the world's Redeemer did not depend upon any moral quality inherent in the posterity of Abraham's children, Jesus Christ excepted. To this fact listen to the prophet's mournful strain: "Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corruptors; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward * * * Except the Lord of hosts had left us a very small remnant, we should have been as Sodom, and we should have been like unto Gommorrah" blotted out of existence. It was only through the amazing mercy of God and the remembrance of His sworn promise, that they were not put out of existence and been absorbed with the nations around them, as were the other ten tribes because of their idolatry. (Isaiah 1:9.) It was of compassion that this rebellious house was not consumed. (Lam. 3:22.) The Apostle Paul speaks of Israel, and quotes the prophet Isaiah thus: "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved,

for He will finish the work and cut it short in righteousness. Sin and its consequences must have an end—be cut short by the righteousness of Jesus Christ, who knew no sin, neither guile found in Him. Seven hundred years before the Messiah came in the full and complete fulfillment of both symbol and prophecy, Isaiah catches a view of the long expected one and speaks in this strain: "Behold my servant whom I uphold; mine elect, in whom my soul delighteth, I have put my spirit upon Him, He shall bring forth judgment unto the Gentiles. He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench, He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till He have set judgment in the earth, and the isles shall wait for His law. * * * I, the Lord, have called thee in righteousness, and will hold thine hand and will keep thee, and give thee for a covenant of the people for a light of the Gentiles, to open the blind eyes, to bring out the prisoners from the prison and them that sit in darkness out of the prison house."

But the one long foretold by prophets and symbols in due time and in its fullness appears agreeably with the expectations of the people, for all were in expectation. Four thousand years has now come and passed into eternity, and a babe is born in Bethlehem in Judea, foretold by the Prophet Micah seven hundred years before, in these words: "But thou Beth-lehem Ephratah though thou be little among the thousands of Judah yet out of thee shall He come forth unto Me, that is to be ruler in Israel, whose goings forth have been of old from everlasting." But why choose the unimportant town of Bethlehem, rather than the metropolis—the capital city of the Jewish nation?—Jerusalem, and why born of poor parentage and whose shelter was in a manger, rather than in sumptuous surroundings, in a king's palace? While this order is in conformity to the ways of the world, it is not the way of omnipotence, who chose "The foolish things of the world to confound the wise; and God hath chosen the weak things of the world to con-

found the things which are mighty, and base things of the world, and things which are despised, hath God chosen, yea and things which are not, to bring to naught things that are, that no flesh should glory in His presence." The little town of Bethlehem was no obstacle in the way of furnishing the place of the Messiah's birth, but it was in exact order with the Divine arrangement of heaven. Amongst the scribes and wise men there was a belief extant that there was due some great personage, and Herod the king, out of jealousy ordered the death of innocent children, which caused the flight into Egypt with the infant Jesus, which terminated upon the death of Herod the king of Judea. It will be seen that the purpose of God respecting His chosen and foreordained people all through the meandering vicissitudes through the centuries of time, never one time failed. His oath to Abraham must be kept sacred, and was fulfilled according to the letter and tenor of it in every essential feature. Here is the beginning of the promise to Adam, that the seed of the woman should bruise the serpent's head verified when after his baptism, and being led of the spirit, was tempted of the devil, which ended in a glorious victory for truth and righteousness. Jesus was owned as: "This is my Son in whom I am well pleased" at His baptism. He did not take His disciples from the learned rabbies, the philosophers of the different schools, He chose the uneducated, sunburnt, rude fishermen to be His witnesses to all classes of men. Again we follow the line of prophecy down the ages from Adam to Moses, a period of two thousand five hundred years, and we hear Him saying: "A prophet shall arise of your brethren like unto Me, him ye shall hear." This prophet was to be God's prophet, and to speak the words of God, and all who would not hear that prophet would be destroyed.

We pass over the ministry of Christ during three and a half years, His mock trial and being condemned by a mob of hoodlums, His crucifixion with lawbreakers and burial. To prevent His body from being stolen, a Roman guard surrounded the grave of Jesus the Christ, and the seal of authority was glued on the grave, making the

grave sure as it possibly could be made. The epitaph is now written upon the tablets of the enemies of Jesus, here lies the deceiver claiming to be the Messiah, and the king of the Jews, while to His disciples all now seems to be lost but we thought that He was our Messiah, and was sent to redeem Israel, but now He has passed under the power of death, and our hope vanished. Now at this critical moment I ask, what now has become of the sworn promise of Almighty God respecting the covenant to Abraham, and His seed, with the Son of God lying under the power of death. After four thousand years of promise, types and shadows, and after fifteen centuries preparing a people according to promise for the reception of the world's Savior, while He is now lying pulseless under power of death. Now to all human agencies and expectations is not the hope of the world—if indeed had such hope perished forever? During the vista of four thousand years no one was ever known to emerge from the silent abode of death. The friends of Jesus come to His grave only to find the grave vacated. The glad news spreads amongst the disciples, but Thomas will not believe without convincing proof which afterward was furnished with the expression: my Lord and my God! And the declaration of the prophet stands: "Thou wilt not leave my soul in *hades* nor suffer thy holy one to see corruption," and too, the sworn oath to David that: "Of the fruit of Thy body will I set upon Thy throne." Again: "Surely as I have thought, so shall it come to pass, and as I have purposed so shall it stand." The mystery of the will of God was made known to he Apostle Paul which was purposed in Himself: "That in the dispensation of the fullness of time He might gather together in one all things in Christ, both which are in heaven, and which are on earth even in Him." This is the only hope of the world.

"When in the grave the Savior lay, death triumphed for an hour,
But soon the Lord of life arose, and passed beyond its power.

So shall the dead in Christ arise according to His word.
Pass far beyond earth's night, to be forever with the Lord.
Beyond the darkness of the tomb, beyond all pain and sin,
There safe to rest at home, heaven's gates to pass within."

MANIFEST IN HIS SIGHT

MANIFEST IN HIS SIGHT

By Wm. J. Campbell

"For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. And there is no creature that is not manifest in His sight, but all things are naked and laid open before the eyes of Him with whom we have to do." (Heb. 4: 12,13.)

In the first part of this quotation the word of God is put before our minds as living and active. The word is like its author in this. "The word of the Lord abideth forever. And this is the word of good tidings which was preached unto you." (I Pet. 1:25.) Being active it will be doing something. "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Is. 55:11.) God's word carries a blessing or a curse to those who hear it; a blessing to those who obey and a curse to those who reject and disobey. "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mk. 16:15.) "For we are a sweet savor of Christ unto God, in them that are saved, and in them that perish; to the one a savor from death unto death; to the other a savor from life unto life." (II Cor. 2:15, 16.)

Also God's word has power to cut and pierce. It will separate a man from his sins and evil habits if it is believed and obeyed. It will separate the disobedient from the joys of eternal life. It pierces even to the finest points of distinction as indicated by the dividing of soul and spirit and joints and marrow. So it is a discerner of the thoughts and intents of the heart, even to the closest distinction, knowing even the inmost secrets, purposes, and feelings.

God and His word are alike and inseparable when it comes to His dealings with us. He is just what His word reveals Him to be. So the apostle passes directly in the thought from the word to its author and says, "There is no creature that is not manifest in His sight." This introduces the subject I desire especially to consider with you.

"There is no creature that is not manifest in His sight." That includes every one of us, and every one who is living, has lived, or will live on the earth. As God sees He knows each one and has an interest in each. "All things are naked and laid open before the eyes of Him with whom we have to do." We all have to do with Him for He is the Father of our spirits (Heb. 12:9), and we will at last have to stand before His judgment seat (Rom. 14:10-12), and give account of self to God. When Hagar was fleeing from Sarah the angel of Jehovah met her in the wilderness, gave her a promise concerning her son that was to be born and sent her back to her mistress. The son was to be called Ishmael, because, said the angel, "Jehovah hath heard thy affliction." "And she called the name of Jehovah that spake unto her 'Thou art a God that seeth,' for she said, 'Have I even looked after Him that seeth me?'" (Gen. 16:7-13.) Cornelius realized this when he said to Peter ,"Now we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord." (Acts 10:33.)

David fully realized that God saw and knew him as he wrote in Psalm 139, "O Jehovah, thou hast searched me and known me. Thou knowest my downsitting and my uprising; thou understandest my thought afar off. For there is not a word in my tongue, but lo, O Jehovah, thou knowest it altogether. Thou hast beset me behind and before, and laid Thy hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from Thy spirit or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there, if I make my bed in Sheol, behold, Thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there

shall Thy hand lead me, and Thy right hand shall hold me. If I say, surely the darkness shall overwhelm me, and the light about me shall be night; even the darkness hideth not from Thee, but the night shineth as the day; the darkness and the light are both alike to Thee." The realization of this should be a wonderful stimulus for us in trying to please Him.

Whether bad or good, careless or thoughtful, whoever or wherever, God sees and knows each of his creatures and is interested in the welfare of each. But He has a special care for those who love and serve Him. "The angel of Jehovah encampeth round about them that fear Him and delivereth them." (Psalm 34:7.) Concerning the angels it is said, "Are they not all ministering spirits sent forth to do service for the sake of them that shall inherit salvation?" (Heb. 1:14.) What a strength and encouragement it is to those who are doing the Father's will to know that God loves and cares for them and that His angels are ministering to and protecting them. "Himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So that with good courage we may say, "The Lord is my helper, I will not fear: what shall man do unto me?" " (Heb. 13:5, 6.)

Before the flood "the earth was corrupt *before* God, and the earth was filled with violence." "And Jehovah *saw* that the wickedness of man was great in the earth, and that every imagination of the thoughts of His heart was only evil continually. And it repented Jehovah that He had made man on the earth, and it grieved Him at His heart." (Gen. 6:5, 6, 11.) Yet in his mercy He gave them 120 years during which His Spirit continued to strive with them through the preaching of Noah and other righteous ones. The wickedness of man now, as Jehovah looks upon so many in sin, violence, and forgetfulness of Him, is a grief to His loving heart as He sees how they have despised His love and set at naught His Son whom He sent to redeem them. Yet He does not desire that any should perish, but that all should come to repentance. (II Pet. 3:9.)

His care and anxiety for those who have gone astray

is like that of the shepherd for the lost sheep, the woman for the lost coin, and the father for his lost son. As the shepherd rejoices at the finding of the sheep, the woman at the recovery of the lost coin, and the father at the return of his lost boy, so there is joy in heaven over one sinner that repenteth, joy in the presence of the angels of God over one sinner that repenteth. (Luke 15.)

As Jehovah looks upon us He is willing and glad to forgive and have sinners reconciled to Him. "Jehovah is merciful and gracious, slow to anger, and abundant in loving kindness. He will not always chide; neither will He keep His anger forever. He hath not dealt with us after our sins, nor rewarded us after our iniquities. For as the heavens are high above the earth, so great is His loving kindness toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us. Like as a father pitieth his children, so Jehovah pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust." (Psalm 103:8-14.)

We have an example of the forgiving mercy of God in the history of Manasseh, king of Judah. (II Chron. 33:1-16.) The father of Manasseh was Hezekiah the good king. But Manasseh reared up altars for the Baalim, built altars for the hosts of heaven in the house of Jehovah, made his children pass through the fire, used enchantments, practiced sorcery, dealt with them that had familiar spirits, and set the graven image of the idol which he had made in the house of God. He seduced the people of Judah to do evil more than the nations around them. And he gave no heed when Jehovah spoke to him. So Jehovah brought upon him the captains of the king of Assyria who bound him with fetters and carried him to Babylon. When he was in distress he besought Jehovah and humbled himself greatly before God, and prayed unto Him. Jehovah was entreated of him and heard his supplication and brought him again to Jerusalem into His kingdom. Then Manasseh tried to undo all the evil he had done. What wonderful mercy to forgive such a man as Manasseh.

We have another example of God's mercy to forgive in Paul. He thus speaks concerning it: "I thank him that enabled me, even Christ Jesus our Lord, for that He counted me faithful, appointing me to His service; though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief; and the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus. Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief: howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ show forth all His long-suffering, for an example of them that should thereafter believe on Him unto eternal life." (I Tim. 1:12-16.) Such examples as these should cause us to turn humbly to Him for mercy whatever our sin.

As we are manifest in God's sight and all things in us are naked and laid open before the eyes of Him with whom we have to do, God places an estimate on our hearts, lives, and service. What is His estimate of us? How does He value us? How do our hearts and service measure in His sight? We can know through His word. It is quick to discern the thoughts and intents of the heart. Jesus said, "Seek you first His kingdom and His righteousness" (Matt. 6:33). How do we measure with that? Is His kingdom first in our hearts and lives? I fear too many of us will do more for the things of this life than we will for the kingdom of God.

What estimate does God put on us with reference to money? Are we seeking to lay up treasure in heaven or on earth. Jesus gives us a picture in Luke 12:13-21 of one who was laying up treasure for himself and was not rich toward God. His plan was to reap his abundant harvest and store it up for himself in new barns that he would build, and spend the rest of his days in ease. Many who are professed followers of Christ are living in the same way, seeking earthly ease and comfort and to lay up treasure on earth, just as those who have never turned to the Lord. What is God's estimate of such a

one. "But God said unto him, 'Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?'" Is that God's estimate of our lives? It is if we are doing as that man. For Jesus says, "So is he that layeth treasure for himself and is not rich toward God."

What we give to help the poor, sick and unfortunate, and for the support of the church and gospel is treasure laid up in heaven. God measures our gifts according to what we have, and our prosperity. (II Cor. 8:12; I Cor. 16:2.) The widow's two mites, all her living, counted much more in His sight than all the gifts of the rich. She denied herself much to have that little to give. Are we willing to deny ourselves for His kingdom? Jesus said unto His disciples, "If any man would come after Me, let him deny himself, and take of his cross and follow me." (Matt. 17:24.)

Do we deny ourselves for him? Or do we spend our money to satisfy every desire of the flesh, for pleasure, and needless things and have nothing for His kingdom? He sees and knows just how we are doing. We can not deceive Him but we may deceive ourselves if we are not careful. "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to his own flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap eternal life." (Gal. 6:8, 9.)

I have seen parents much interested in the temporal welfare of their children. They want them to have good food and suitable clothing. They are careful that they are at school on time each day and have their lessons and pass their grades. This is all well and good. But how about the spiritual welfare of those little ones? Are you careful about that? Do you have as much care to teach them the lessons of God's word and see that they, with you, are always present on time at the place of the worship of God? God has entrusted them to you to nurture in the chastening and admonition of the Lord. (Eph. 6:4.) You are training them for heaven or hell.

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Which is it? God sees and knows and you will have to give to him the account of your stewardship.

To get God's estimate let us contrast the zeal and effort we put in the temporal things, with that we put into the things of God. I knew a young sister who one Sunday evening walked eight miles thru a blizzard and the temperature three degrees below zero to be at the town ready for high school on Monday morning. She thus showed admirable zeal and courage in getting an education and keeping a good record in school. But the Sunday before that she was visiting her grandfather, four miles from the place of worship and the weather was fair, but she was not in the assembly of the saints. She could not deny herself of part of that visit and walk four miles to remember Christ, but she could walk eight miles through a blinding storm to avoid missing a little time at school. I fear that is the way with too many of us, we are zealous and faithful in the affairs of this life but lack that zeal and faithfulness when it comes to the things of God. How does God look upon it? He sees and knows it all.

I have known people who are members of the church who could be at their place of business on time every morning, rain or shine, cold or hot; teachers who could go thru storm and mud to be at their schools. This is all well and good. God teaches us to be diligent in our business and to work at honest trades. Yet I have known some of these who could not be at the place of worship on Lord's day on time, or if the weather was a little unfavorable would be absent. It seems to me if we loved the Lord as we should, we would be more diligent in His service than we are in the things of this life. God sees all these things and knows our hearts, and knows just what estimate to put on us. He knows just what excuses we make to our brethren for our lack of zeal and faithfulness in God's service, and knows what is wrong with our hearts that makes us make such excuses.

We have need of a closer walk with God and more diligence, zeal and faithfulness in His service, that our lives may be fruitful for Him. A realization that we

are manifest in His sight and of His knowledge and care for us will help us much in living as we should and be an incentive to us to be more earnest, humble, zealous and faithful in His service. If we shun His presence and do not delight in his service here, can we hope to see Him in peace in the end and spend eternity with Him? Let us then humbly turn to Him with broken heart and contrite spirit, confessing our sins, forgetfulness and weakness, pleading for His mercy and pardon which He is so willing and gracious to give through Jesus our Redeemer; and having received His promised mercy and grace, let us love Him more, commune with him more often, speak more of His love, do more good to others, be more helpful and kind, abound more and more in the knowledge of Him, be more devout in His service, rejoice in His presence, and be ready to meet our Savior in His coming.

THE STORY OF A SCARLET LIFE

THE STORY OF A SCARLET LINE

By Stanford Chambers

When Moses died, Joshua, by divine choice, became the leader of God's people, Israel. Their forty years of wilderness wanderings were up and it was time to cross over the Jordan and possess the Promised Land. Joshua sent two men over as spies to view the land and Jericho. Secretly they went until they came to Jericho when their espionage became known to the king of that city and he sent men to take them captive. But the spies were hid in the house of Rahab and their pursuers evaded. At an opportune time this woman let them down over the wall way, and they successfully made their escape and reached by a scarlet line and set them on their journey another the camp of Israel.

Rahab seemed fully to grasp the situation and to understand that God was delivering the land into the hands of the Israelites. She had heard of their miraculous escape from Egypt and of their victories over the nations of the wilderness and she realized that her own land and city could not hope to withstand their onward march and conquest. In the same faith in which she had hid the spies and sent them forth she also made request that when Jericho's crisis came she and her house might be spared, and was instructed that if she would bind in her window where it could be seen the scarlet line with which the men had been lowered from the wall and she and her kin were found within that house they would be saved. This word Rahab received in full faith and acting upon it, immediately she bound the scarlet thread in the window. Then when the walls of Jericho were being compassed about she got her father and mother and brethren within her house and waited for the fulfillment of the promise. The scarlet line was seen in her window, the men of Israel were sent to deliver her, and she and her dear ones were brought out and allowed to dwell in the midst of the

chosen people. Such is the story of the scarlet line as we learn from Joshua second and fourth chapters. What is its lesson to us?

Doubtless every one reading this story of the exception made of Rahab and the passing over, as it were, of her house, is reminded of another passing over just previous to Israel's exodus forty years before, in which case as in this all, in order to be safe, must be in the house marked with scarlet. The scarlet line is a fitting emblem of blood, redemption blood, a scarlet line of which is to be traced from the entrance of sin in Genesis to its eradication in Revelation. Down through the ages and dispensations this scarlet line of blood ever speaks of death as the inevitable consequence of sin, but, thank God, also of provided atonement. It speaks of sacrifice, of vicarious suffering of such a degree and quality as to be adequate as a substitute for the penalty of man's sins, of my sins. "But without the shedding of blood there is no remission."

The first shedding of blood in the Bible was when God took the skins of animals to clothe man, the sinner. It signified that man's attempt to cover his own shame is futile. "Blessed is the man whose sin is covered up," but man can not cover his own sin. God must provide that covering and man must accept what God provides. True, man can answer for his own sins, but only by suffering an eternal death. God, in infinite mercy, would save man from this, but, so far as we know, there was only one way that God, Himself, could do so and that was through a Substitute,—a substitutional sacrifice.

Back to our scarlet line. We found its beginning, let us trace. "By faith Abel offered unto God a more excellent sacrifice than Cain." It was a sacrifice of blood. Cain and the many who, unto this day, go in the way of Cain have a different ideal as to the excellency of a sacrifice. Were not Cain's golden sheaves more appropriate? Did they not represent toil and suffering on Cain's part, and therefore the more truly a sacrifice? But Cain's own sufferings will not save him from his sins. Neither will Abel's sufferings save him from his sins. God pro-

vides a substitute and instructs accordingly. Abel receives it in good faith and puts himself behind the blood of the innocent lamb God provided. Cain protests and rejects the doctrine of substitutionary sacrifice. His sheaves represented labor, but in such a sacrifice there is no acknowledgment of the need of a substitute. Cain's was a doctrine of salvation by works. Abel brought the more excellent sacrifice and God bore witness in respect thereto, not because Abel's sacrifice represented his own labor, but He had instructed the bringing of such a sacrifice, an innocent slain lamb, for a substitute. Abel accepted God's doctrine of salvation by grace through faith and had witness borne to him that he was righteous, that is, justified, counted righteous.

This scarlet line of blood can be traced from Abel's day right on through the antediluvian dispensation, the post diluvian dispensation, the dispensation of the promise and the law dispensation n the slaying of oxen, of sheep, of goats and of birds. And for all who exercised faith it was for the remission of sins. Of all who were saved in those dispensations not one was saved because of his good deed or his moral qualities or attainments. Only such were saved as, in recognition of their falling short or of their transgression and sin, exercised faith through the divinely appointed channel, trusting not in their own merit but in the God-provided substitute.

But it was impossible that the blood of animals should take away sin. "Without the shedding of blood there could be no remission," and "it is the blood that maketh atonement for the soul;" but blood far more precious than that of an animal is required.

"Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away his stain."

The blood of sacrificial animals was typical of the blood of the Lamb of God slain (in the mind of God) from the foundation of the world. The scarlet line we have been tracing leads right on down to Him and the shedding of His blood. Before the first sacrifice was offered it was

promised that the seed of the woman should bruise the serpent's head, but also that it should bruise his heel. From Abel on down, those who offered their sacrifices by faith looked through them as through a telescope to that promised coming One, and when He died on the cross his death was efficacious "for the redemption of the transgressions" of those who exercised such faith under the old covenant. The scarlet line is really a stream we are tracing, and its fountain head is the cross of Christ. "But now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself." How Israel should rejoice! No more burnt offerings, no more slaying of beasts and shedding of blood for the remission of sins, but a simply-by-faith acceptance of the finished work of Calvary! Israel has now no place to offer a sacrifice and has not had since the destruction of the temple; why does she not see? "For by one offering hath He perfected forever them that are sanctified."

And how that scarlet line,—that Calvary blood stream concerns us! "The blood of Christ cleanseth us from all sin. "Christ died for our sins." Wherever the word of the cross is preached there the scarlet thread is carried and offered to all who will accept it and bind it in their hope window. "God commandeth His own love toward us, in that while we were yet sinners, Christ died for us. Much more, then, being justified by His blood, shall we be saved from the wrath of God through Him." "For all have sinned and fall short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus; Whom God set forth to be a propitation through faith in His blood." "Knowing that ye were redeemed.....with precious blood, as of a lamb without blemish and without spot, even the blood of Christ."

"Ere since, by faith, I saw that stream
Its flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

How men do miss the truth concerning Christ and His mission to earth! They say He came to show us how to do things; how to live and how to be charitable and un-

selfish, how to teach and endure persecution and suffer martyrdom for the sake of truth and right, came to give us a new system of religion and leave us an example that we should follow in His steps and become as nearly like Him as we can. I asked a man who was riding in the same car not long since whether or not he was a Christian. He said he didn't do anything so bad. I told him we would not be saved for things we hadn't done and asked him if he had been born from above. He said he didn't know that he had but that he was going to do better. I tried to show him that his first need was a Saviour, that we are not really saved for trying to do or even doing better. Salvation is not upon that ground. So many think that it is. Ask a man the ground of his hope and he says he thinks if he keeps the Golden Rule he will be saved. Ask him if he keeps the Golden Rule, and he has to concede that he fails. Then he is lost upon that ground. Another says he thinks if he does his duty he will be saved. Ask him if he does his duty, and he must answer, No. Then he is lost upon that ground. Another says he thinks if he does the best he can he will be saved. Ask him if he does the best he can, and again the answer must be, No. Then there is no salvation upon that ground. Another once said, "I think that if I can so conduct myself that when my life is over I shall have done more good deeds, than evil I will be all right." Doubtless many think that way. But what about the evil deeds, the sins? How are they to be gotten rid of? Our good deeds will not atone for our sins. One can not do enough good deeds to atone for a single sin, much less for all his sins. Minimizing sin will not atone for it.

Sin forfeits the soul. And such a forfeiture is irreparable loss so far as lies in human power. "What can a man give in exchange for his (forfeited) soul?" He has nothing adequate to give in exchange for it. He who has forfeited his soul has no capital. His all is in the devil's pawnshop and he has no redemption money nor can he earn it. He is sold under sin. O for a near friend able to pay the redemption price! But it would take a soul to redeem a soul, and your dearest friend

on earth could not redeem your soul. A forfeited soul could not be redeemed by another forfeited soul, and all men have forfeited their souls. How then can a soul be redeemed? Who can pay the price? "God so loved the world that He gave His only begotten Son." He came into the world not to be our teacher or example, we had better teaching and better examples already than we were living up to, and he could have sent down any new code of laws He wished to have,—no, that is not what brought Him to earth. He came for one specific purpose, and that was to die, to taste death for every man, to give Himself a ransom. He died not simply as a martyr. His death was not simply to add weight to His teachings so that men would give the more heed to them. No, He poured out His soul unto death that He might thereby lay down a sufficient redemption price that whosoever will may be redeemed. He died that He might thereby become the substitute for the penalty of the sins of all who believe on Him, who accept Him as their substitute. This is now the issue between God and man. "What will you do with Jesus?" "He that hath the Son hath the life; he that hath not the Son of God hath not the life."

Let me understand, then, that there is only one thing in all the world that will cover my sins. Education will not do it, culture will not do it, evolution will not do it, science or new thought will not do it, criticism will not do it, modernism, rationalism, infidelity will not do it, false security will not do it, hypocrisy will not do it, religiousness will not do it, deeds of benevolence will not do it, self-sacrifice will not do it, prayers, my own or others will not do it, masses paid for on my behalf after I am dead will not do it, reforming my life will not do it, suffering penance or otherwise will not do it, suffering in hell itself will not cover sin. There is only one thing that will do it and that is BLOOD. And my own blood won't do it either. Only the blood of that Lamb which is without spot or blemish. Only that. Let me give it up. I can not save myself, but He can save to the uttermost them that draw near unto God through him, seeing that He ever liveth to make intercession for them." He

is able. I am not called upon even to help Him. It is mine to let Him do it. I give up. I surrender.

"Here Lord, I give myself to Thee;
'Tis all that I can do."

Two ordinances of the Lord have to do with the scarlet line on our side of the cross. One is baptism and the other is the Lord's Supper. Each is connected with the death of the Savior. "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into His death? We were buried therefore with Him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." "The cup of blessing which we bless, is it not a communion of the blood of Christ?" "For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till He come." It is not strange, therefore, that Satan has arrayed himself against these two ordinances, perverting them, counterfeiting them, making them appear useless or ridiculous, relegating them to non-use or else leading to a mere formal observance of them. When there is no hope of so casting them aside He can, on the other hand, lead many to idolize them and put their trust in the ordinance rather that the Ordainer and so fling upon the field of controversy the doctrine of baptismal regeneration and of sacramental salvation, either of which is paganistic. Shall we allow these things to lessen our appreciation of the blood of Christ or of any ordinance which His word connects in any wise therewith? God forbid.

Dear friend, have you by faith appropriated the sacrifice of Christ to your personal need? If not, you are yet in your sins. You are under condemnation,—judicially in death, inextricably so but for the atoning blood, and eternally so unless you exercise that faith that will approach the blood. Will you not exercise that faith? Break with sin and Satan, turn your face toward Jesus, yield. Let Him have you. Give Him full charge. Submerge your will in His and let Him put you behind the blood. Make haste to so decide. With that decision all else comes easy. It will then be your delight to confess

Christ before men. Gladly will you be "buried with Him in baptism" and rise "in newness of life," and it will be your greatest joy to be found in fellowship with His people in His house of prayer or in his vineyard of service. Decide now.

The importance of promptly and most carefully attending to this matter was recently re-emphasized to my mind in reading a Jewish tradition concerning the first passover. The story may not be true, but again such a thing could easly have occurred. As my memory serves me, the story is as follows: In a certain Hebrew family in Egypt at that time the first born was a girl and she was sick. As she lay on her cot on the day that the blood of the passover lamb was to be sprinkled on the door posts this little maid inquired whether that matter so important to her had been attended to, and was assured that it had been. Later in the evening when her father came in she asked him about it, who inquired of others of the household whether or not his instructions to that effect had been carried out and was told that they had been. The little maid, however, asked her father to pick her up and carry her to the door that she might see the blood thereon, and when they reached the door it was discovered to their consternation that some one had, in criminal carelessness, neglected to carry out instructions. No time was lost in attending to the matter and the little maid whose life was at stake was allowed to see it done, after which she lay on her cot in peace and security. She was behind the blood. Far more important it is, even, that we get behind the blood of Christ, and that with haste. Come to Jesus now.

LAODICEA AND LUKEWARMNESS

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LAODICEA AND LUKEWARMNESS

By James E. Chessor

NEITHER COLD NOR HOT—LUKEWARM

The Lord, in His letter to Laodicea, complains that that church was neither cold nor hot, but lukewarm. "I know thy works," He said, "that thou are neither cold nor hot: I would thou wert cold or hot. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth." In the study of these meaningful words of the Lord it seems necessary to first consider the spiritual condition of Laodicea and the meaning of lukewarmness.

"Thou are neither *cold* nor *hot*." "Thou art *lukewarm*." These three words seem to stand out from the text as if they were raised letters. Let us see what they really indicate, and, especially, let us note their relation one to another. *"Cold;"* the thought of lowered temperature lies in the word. *"Hot;"* the idea of high temperature resides in the word. Laodicea was neither cold nor hot; that is to say, neither characterized by utter indifference, nor by fervent zeal. What, then, is the state? *"Lukewarm,"* and we may with perfect accuracy render the word "tepid." Cold, hot, lukewarm—these three words indicate disparate spiritual states. They are co-exhaustive; that is to say, there lies within them every possible condition of spirituality. They run the gamut and sound the depths of spiritual states. Cold and hot are extremes; lukewarm is a mediate. Cold and hot are contraries or opposites; lukewarm is a sort of *tertum quid* that lies between. Lukewarm invades the domain of both cold and hot, but it is not much of either. This intermediate condition of lukewarmness comes in to take care of all gradations between hot and cold. It is in order now to notice the marks of lukewarmness.

Lukewarmness is the half-and-half condition of being neither whole-heartedly for the Lord nor wholly for the

world or the flesh or the devil. It is a nice, decent sort of compromise, having enough of good to justify itself and to satisfy itself—a make-believe religion, as it were, which acts as a dope upon the conscience without really interfering with the indulgence of the flesh. It is the negative attitude which invariably asks, "Where is the harm in this indulgence?" but never bothers to inquire, "What is the good in this thing?" It is the sickly state which winks at "small sins;" which prefers the twilight to the bold day; which neither cleaves to the Lord with purpose of heart nor despises Satan with all his works; which is neither hot for the Lord nor hot for Satan, neither cold for the Lord nor cold for Satan—a little of both, not much of either. In looking for the lukewarm state, the root of the Laodicean trouble, you must search for what indicates with definiteness a wavering faith and a divided allegiance. You must look to the heart condition, to hidden motives, and make sure of the fifty-fifty attitude. The man who tries to serve two masters; who does not put Christ in first place nor give him the whole heart; who is not willing to renounce all for him; who makes tacit covenant with Satan, and serves God, but with a reservation—this man is essentially lukewarm. Lukewarmness comes, then, of servile bending of spirit, yielding of conviction, calculated compromise. These are unmistakable marks of lukewarmness.

"I would thou wert cold or hot." This, the Lord's avowed wish, shows how utterly repugnant to Him is this tepid state. He would rather have the church cold than tepid. *"I would———"* Is that not a strange thing for him to say? Yet the Lord, the Amen, said it; hence, coldness must be less abhorrent to Him than lukewarmness. Of course, we could have understood it more readily if He had said, "I would thou wert hot." Yet His deep abhorrence of the condition is revealed more forcibly by what He actually said. He would rather have been cold; and yet, of course, the Lord would not have His people cold. The evident meaning is that coldness is preferable to lukewarmness. No, He would not have His people cold; but if they are not going to be hot, why, actually, it would

be getter if they were cold than to be deceiving themselves and others with a vain show. There is infinitely greater chance for the man who is cold than for the man who is lukewarm. An honest backslider is easier to deal with, a more hopeful case, and really a better man, than the pretended Christian who serves God with a grudge. There is more hope for the man outside the church in all the desolating dreariness of the coldness which is lack of faith than for the smooth, saccharine, self-complacent, tepid saint. More hope indeed was there for dead Sardis than for lukewarm Laodicea; for sooner would a man in Sardis have felt that the chill of death was upon him, and cried out for life, and called for a physician, than would a man in Laodicea. While the former perhaps would stretch forth a benumbed, pleading hand as from a snowdrift, the latter would calmly count his pulse-beat, and think his life secure, when death was preying upon his vitals. "I would thou wert cold." He would infinitely rather have to do with a frozen people, clamoring for warmth, than with this crowd of lukewarm folk who, though utterly lost, feel no need of rescue.

Lukewarmness is a contradition in principle of all we profess to believe. It sets at naught every claim of Christ upon us—fealty, self-denial, zeal, constancy. It calls out in public assemblies, "Lord, Lord," but refuses to do the things which He commands. In theory it acknowledges His Lordship, but in practice denies it all. Herein is the inconsistency and repugnance of lukewarmness. Better to be cold than lukewarm; better to abandon all profession of interest in sacred things than to pretend to believe them, and to sing about them, and all the while not to believe them. Yes, it were infinitely better for the cause of the Master in the earth that His people be not lukewarm. We work far more harm to Christianity by tepid character than by open denial. Of all the hindering causes amongst us today, lukewarmness is the worst, the most prevalent, the most alarming, the most distressing. It is a reproach without a parallel. No, it is not the people who are frozen, but the people who pretend to love Christ, that are hindering the progress of His kingdom. Would

that the church were purged of her lukewarmness! Would that tepid men would leave the church! Yes, let lukewarm men leave the church and cease from within to blaspheme a holy cause. Let them occupy other ground —any ground—than holy ground. Anything—anything —to be rid of this insolent indifference, this cowardly compromise, this veiled blasphemy, which to Christ is calculated disloyalty and cruelty. Nor will His Spirit strive with such men forever. The tepid ultimately He will spew out of His mouth. Note His declared intention: "I will spew thee out of my mouth." How He loathes the lukewarm state! As tepid water is used as an emetic, so this mixture of piety and worldliness sickens the Lord. Formalism, apathetic profession, unimpassioned regularity, voluntary humility and will-worship—the hulk of religion, the absence of spirit and life—this the Lord will not endure forever.

THE PICTURE OF A CONCEITED CHURCH

One of the most striking contrasts in Scripture is presented in this case of Laodicea. It lies in the church's good opinion of herself and the Lord's estimate of the church. It is the difference between blindness and vision. It matters not though Laodicea's opinion was her actual consciousness, for she was terribly self-deceived. She could not, therefore, be expected to see things in their true perspective. On the other hand, the Lord comes as the faithful and true Witness, and His testimony is not exaggeration, but exact truth. What Laodicea declared her condition to be—*"Thou sayest"*—and what Laodicea does not know—*"and knowest not"*—is the difference between Laodicea's empty boast and the actual truth as declared by the Lord. The Lord matches the church's mistaken opinion with fact.

The Master first declares the opinion which Laodicea entertains of herself: "Because thou sayest, I am rich, and have gotten riches, and have need of nothing." "I am rich," possessing abundantly; "I have gotten riches," the language of perfect satisfaction; "I have need of nothing," independence. Here, then, is the great peril

confronting the church at Laodicea—her wealth; the trust in riches that rendered her self-complacent, self-satisfied, lukewarm. These people were rich to surfeit in worldly goods, and so they felt no lack of any sort. If you had visited the church premises in Laodicea (as you may indeed visit any modern Laodicea), they very likely would have told you how much they paid for their property. They would have boasted of their fine church building and told you of their flourishing finances.

But the Lord, He with the eyes like a flame of fire, knew the situation at Laodicea, and He declared it. Ponder His flaming, heart-searching, revealing words: "Thou art the wretched one and miserable and poor and blind and naked." Let us notice with some degree of care this description. First, *"wretched."* Of sturdy Saxon origin, this word retains much of its early strength of meaning: driven out, exiled, sunk in deep affliction and distress. It means oppressed with a burden. Laodicea was wretched because rejected by the Lord and burdened by riches. Wealth burdens. Though perhaps the wealthiest of the seven churches, Laodicea, nevertheless, was a heavily burdened one. We have often heard of a church being burdened with debt, but the Master speaks of one burdened with wealth. Again, the Lord says, "Thou art *miserable;"* and the word means pitiable. Hence, the heart of the Lord is moved in sympathy toward her; His feeling is one of commiseration. The next descriptive term is *"poor."* "Thou art poor;" and the word here means poor as the roadside beggar is poor; having no resources, destitute. Is Laodicea indeed poor, and not rich, rather? Yes, she is needy, indigent, utterly destitute. Possessing all things, she has need of nothing; possessing nothing, she has need of all things. Rich—and yet wretched, miserable, poor! Rich—and yet a pitiable outcast, a cringing beggar! O, the revealing Christ!

And then, "Thou art *blind."* Blind; that is to say, seeing nothing, having need of a guide, groping in darkness. How expressive of utter lack, of absolute dependence, is this word "blind!" The pitiable thing about the Laodiceans is that they were blind, but thought they were

seeing. Like the Pharisees, they say, "We see;" and like the Pharisees, they ask reproachfully, "Are we also blind?" I think the word as here used may mean more than lack of mere physical sight; it hardly ever is so restricted in Scripture. To impress upon Laodicea a proper sense of her destitution and dependence, the Lord says, "You are blind." Their blindness extended to their spiritual state. The god of this world through their trust in riches had blinded their hearts lest the true light should dawn upon them. "You say that you lack nothing," says Christ, "but you lack all. You have no spiritual discernment. What you see, you do not see clearly, and you see nothing afar." Perhaps Peter's use of the word to describe a lack of spiritual assets is, in part, the sense here: "He that lacketh these things is blind, seeing only what is near, having forgotten the cleansing from his old sins." So was it also true with Laodicea; she lacked the true riches, and hence, was wretched and miserable and poor and blind.

The final impressive word is *"naked."* "Thou art naked;" nude, stripped of the clothing of glory and beauty that ought to adorn the church as the Bride of Jesus Christ. To the faithful at Sardis he had spoken of white raiment. Laodicea has none. Her garments—such as she possesses—are like those of Dives, of purple and fine linen, with jewels of gold, and the like; and presently, as it was in the case of Dives, the splendid garments will become moth-eaten and the gold tarnished, and the church will be seen with no robe of righteousness and purified service to cover her nakedness and shame. Talk about wretched poverty! Why, Laodicea, though possessing a surfeit, yet has not so much as the shreds that might have covered the body of Lazarus. Naked, despite her gaudy apparel. This word completes the description.

That it may been seen at a glance to what extent Laodicea was self-deceived as to her true state, I here insert the following diagram:

SUPPOSED CONDITION	ACTUAL CONDITION
Rich	Wretched
Have gotten riches	Miserable
Have need of nothing	Poor
	Blind
	Naked

But let us not misunderstand the attitude of the Christ. Notice especially that all these words descriptive of the church's condition are words of pity. No scathing denunciations, no biting, lashing words of scorn and condemnation, such as he hurled at the Pharisee hypocrites. Indeed, the situation does not call for bitterness, but for pity. There is not an angry word in the list; they are all words of commiseration. Read the list once again, and not how they pulsate with the pity of His heart. Laodicea's sad plight, her destitution and nakedness and miserableness, appeals profoundly to the Lord's unvarying and abundant pity. And the Master's tender love for his church is attested by his condecension to offer her counsel and means of deliverance, if she will but take heed. Mark His words of gracious counsel: "I counsel thee to buy of Me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see." So Laodicea, lost and groping in Stygian darkness, has offered to her the wisdom of an unerring Counselor. Jesus comes to this church in the fullness of Him who possesses all she most sadly lacks, and makes known His anxiety to supply all her need. The Lord is at the door of Laodicea, the lukewarm and destitute and blind church, with gracious words of counsel and with rich gifts.

There is fine irony, tender because mingled with mighty compassion, in the Lord's calm statement of His ability to supply the need set over against Laodicea's empty claim of sufficiency. To a people who say, "We are rich," He advises, "Buy of Me gold." And He points out several things that Laodicea specially needs: Gold (true riches), white garments (righteousness), vision (spiritual

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discernment). The Lord would teach this church that the true wealth, the true raiment, the true wisdom or vision is Himself possessed in all the aspects of His perfection. Paul said (Col. 2:1-3) that in Christ "are all treasures of wisdom and knowledge hidden." If the Laodiceans would be wealthy, they must buy of Christ gold refined by fire; they must be rich with what He has. If they would be clothed, it must be with white garments bestowed by Him upon those who serve Him whole-heartedly. If they would have wisdom and knowledge and spiritual discernment, they must seek from Him the eyesalve by which they may be enabled to see things in their true perspective. In Him, and nowhere else, are to be had these hidden treasures, and they may be had for the asking. He thus approaches the church He is about to spew out of His mouth in disdain and opens before them the storehouse of His infinite riches, and says: "If you are but conscious of your poverty, I have riches; if you are but conscious of your nakedness, I have clothing; if you are but conscious of your blindness, I have eyesalve."

What, then, can keep Laodicea in this pitiable condition of blindness and want and rejection? Only wilful continuance in the vain delusion that she is rich and increased in goods and has need of nothing. She must *see;* must come to herself, and know her fallen state. The way back to blessing and restoration is that she get down upon her knees into the dust—the place of humbling, of heartbreak—into the place where she will cry out of her own heart's overflowing: "I am wretched—miserable—poor—blind—naked!" And when from a heart all broken up in deep contrition comes the sob of the lost—when this state of godly sorrow and true repentance is reached —then the Lord Jesus will comfort Laodicea with His own heart's love, and enrich her with His own untold wealth, and clothe her with His white garments of reward, and anoint her eyes with His own true vision.

"BEHOLD, I STAND AT THE DOOR AND KNOCK!"

That there is yet hope for lukewarm Laodicea is seen in the urgency of the Lord's command that she repent.

"Be zealous, and repent." But how can these lukewarm people come back? Well, they have not far to travel, though the distance be great: the Lord is close at hand, even at the door. Hear the tender, gracious words: "Behold, I stand at the door and knock; if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me." What startling revelations lie within the compass of these words. The strange thing is that Jesus is excluded; they have everything in the church at Laodicea except Jesus Christ. He is outside the door, He that is the Savior, the Life of the church. He stands without and knocks for admittance.

Jesus pleads, *"May I come in?"* He will not force an entrance. He entreats. Note that it is the door of the church. Laodicea (and many another Laodicea of today) has the Lord barred out. Strange, passing strange, that a church should bar out the Lord Jesus! "Behold, I stand at the door." And the church heedless and apathetic. Yet He waits. Yet He knocks. And for what? For one man to let Him in. "If *any* man hear My voice and open the door." He is not waiting for a spontaneous invitation, for then indeed the case might be hopeless. The church as a whole could hardly be expected to throw wide the door. He waits for a man—any man, one or all—to let Him in. "If any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me." "I will be his Guest," says Jesus; "I will sit at *his* table."

The vision of the excluded Christ—it haunts us still. Behold the church with door fast closed, the Christ standing outside! The lukewarm church within, her Lord without. The church heedless, the Lord knocking. The lost within, the Savior without. Apostasy confront with fidelity, falsehood confront with truth. Decorated poverty face to face with infinite wealth. Lukewarmness and hypocrisy confront with compassion and devotion. Indifference and cruelty confront with gentleness and grace. Such is the contrast at Laodicea.

The excluded Christ! How He has suffered, and how He suffers still! Excluded from Laodicea, His own (and

many another Laodicea today), by the tepid indifference and compromising spirit of those whose sufficiency is *not* of God. Insulted, excluded, ignored, He knocks still. Because He knows that the only cure for lukewarmness is His re-admission. Because He knows that apostasy must be supplanted by fidelity, looseness by conviction born of His authority and Lordship, poverty by His own wealth, and lukewarmness by the mighty fires of His zeal.

Yes, the cure of the Laodicean condition is the same now that it was twenty centuries ago. Christ must be re-admitted today. Wherefore He stands at the door—even *now*—and knocks. Re-admit Him, Laodicean brother, though the act should excommunicate your entire congregation. He knocks at *your* door. Respond to the invitation of the pleading Christ and spread the table for Him. Let Him, the excluded Christ, be *your* Guest, though every other door in Laodicea be fast barred up. The Crowned One knocks—and knocks—and knocks! Open thou the door!

CONSISTENCY

CONSISTENCY

By Ben J. Elston

Consistency is given as the subject of this lesson. Perhaps I may as well have named it inconsistency. They may be best considered together.

Of the several definitions of the word, attention is called to the thought of harmony of conduct with profession. The popular saying, "Consistency, thou art a jewel," gives it the turn intended. Consistency can be properly affirmed of those who live or act conformably to their own belief or profession. Even one's opinion should have conscientious respect from one's self; else neither the one nor his opinion is entitled to, nor will likely have the respect of others.

Such consistency is not always easy to show in our own lives; but rather easy for us to demand in the lives of others. Indeed, it is greatly to be feared that, for ourselves, we seek only a self-satisfying measure of devotion to the Lord. I hope there are more exceptions to this than human observation discovers.

Nor was this subject chosen with a view to displaying an attained record. The writer is painfully conscious that he has no such record, even as he has come partly to appreciate the desirability and value of such acquirement. It is chosen, rather, in the hope of stirring us to greater endeavor in a matter which has received much proper attention in God's instructions to us. Such texts as, "Happy is he that judgeth not himself in that which he approveth" (Rom. 14:22); and, "Beloved, if our hearts condemn us not; we have boldness toward God" (I John 3:21), are calculated to show us the blessedness of those who practice what they preach.

Here is the manner in which a representative Christian called attention to the inconsistencies of the Jews of his time: "But if thou bearest the name of a Jew, and restest upon the law, and gloriest in God, and knowest his will,

and approvest the things that are excellent, being instructed out of the law, and art confident that thou thyself art a guide of the blind, a light of them that are in darkness, a corrector of the foolish, a teach of babes, having in the law the form of knowledge and of the truth; thou therefore that teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou rob temples? Thou who gloriest in the law, through thy transgression of the law dishonorest thou God? For the name of God is blasphemed among the Gentiles because of you." (Rom. 2:17-24.)

Do we not all feel that this serous arraignment is no more than fair? The Christian ideal is very high and pure, and, of course, for the reason that it is from God. So consistency will not only insure its possessors a high degree of good influence among all honestly-disposed associates, but continual, intentional disregard for it must ever be shockingly disgusting to all those of refined moral sense.

God's attitude respecting all this is not hard to discover. Good teaching is, of itself, not enough. One who does not make the sincerest effort to learn and practice the lessons he gives to others, is possibly far worse than no teacher. It is certain that God does not now permit men to be appointed to controlling positions in the congregations of His worshippers who do not possess a good general influence, and who have not demonstrated this by a special influence, eminently good, in their own households. See I Tim. 3:1-7, and parallels. With all of Israel's boasted superiority and special claims to God's favor, they willfully fell so far short of it in life that God cast them off. Rejecting God's advice, they sought an unattainable justification—even an acquittal based on a foolishly fancied merit and the impossible partiality of God. See Rom. 10:3; 11:20, and elsewhere.

Jesus' life, and nothing short of it, has sustained his

teaching. True, the teaching itself has stood the fiercest tests to which it could be subjected. In this teaching no one has ever been able successfully to suggest a fault or an improvement. But this teaching was given by a being who associated with it the meekly broad but clearly superhuman challenge: "Which of you convicteth me of sin?" (John 8:46.) We are not enjoined to form and maintain in our lives, features of character not perpetually and inviolably a part of the character of our Creator and Redeemer. "Be ye holy; for I am holy." is an injunction divinely necessary. To ask less would mar infinite perfection in Deity, deny mankind its greatest help and involve both God and man in sinful trifling.

In all ages iniquity in those who have the truth has hindered circulation of the truth. "Those who have not the truth will not receive it from the corrupt. He who has truth and would propagate it, must himself remain pure. His life must be consistent with the truth he has; otherwise he becomes an impediment to it. In the hands of the unjust, truth is powerless for good."—*Lard.*

But it was not proposed to deal in this address with the bolder, more shocking and outrageous hypocrisies. These are nearly too distasteful to suggest as possible among those who profess to be of a heavenly citizenship. That actual enormities exist there can be no doubt; and alarmingly, if at all. But let us all be impressed to try to discourage those inconsistencies which are too apt to be regarded as of small consequence. Those which, perhaps (in ourselves), we notice, if at all, with little concern. Nor is it needful, or even possible, to enumerate them at all. They are preeminently for individual searching and treatment. "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth." (Rom. 14:21.) This "good" advice immediately puts the conscientious upon a course of life wherein, directed by divine love, they "work no ill to their neighbor." (Rom. 13:10.) They harm their brother neither more nor less, so far as their consecrated humanity carries them. They know, indeed, and sadly enough, that "in many things we all stumble" (James 3:2); for they are

yet "in the world," yet "in the body." (John 16:33; Heb. 13:3.) But they "love not the world, neither the things that are in the world." They know that "if any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the vain glory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." (I John 2:15-17.) They "follow after things which make for peace, and things whereby we may edify one another." (Rom. 14:9.) They reckon all words and actions great, if it is possible that there may be injury in them for even "the least" of their fellow-disciples. Having been graciously accounted just before God themselves, by means of the atoning sacrifice of a glorious Redeemer and, knowing that even as such they shall be "scarcely saved" (I Pet. 5:18), they have positively quit taking chances on words and actions, the propriety of which can even be called in question by the serious.

But why blunder at all? Has not that puzzled and saddened all the truly pious? Has it not issued in a flood of extravagant and impious claims, disgusting interpretations, etc.? This question, this side of a final, divine decision will hardly be settled to the satisfaction of all. To me much light is found in the seventh chapter of Romans. Paul's experience recorded there is emphatically, even if humiliatingly, my own. Others may rise higher, and live without error in the higher things. I rejoice, if they do. I pray that no word or act of mine may hinder their complete release from sin. "But I am carnal, sold under sin." As a slave, I must sometimes act (not always) when I do not approve the act. In the body, fallen man seems to be master of nothing. The best he can do is to strive unceasingly, in his environment, to master the flesh by means of the law addressed to his ransomed spirit. This law welcomed, continually and cordially approved (even where the antagonism of the flesh is the fiercest), and its precepts conscientiously followed, insures complete triumph, through grace, in the

end. This law of grace (or favor) makes "free from the law of sin and death,"—law without favor. Let me helpfully quote yet further from Lard: "*Sold* under sin, not completely so, as before my conversion, but still under it, and under it to a certain extent as abjectly as is the slave under his master. For struggle against sin as I may, I still commit it. I seem powerless to abstain from it entirely . . . The apostle is merely putting a fact boldly, which is true of every Christian, the best as surely as the worst. Only let this language not be taken too strongly, and it presents no difficulty . . . I have a nature without and a nature within that antagonize each other. I sometimes obey this, and sometimes that, which renders my life abnormal and peculiar. Hence the chronicle of my life is an enigma to all except my fellows in Christ. They alone lead this life; and they alone that live it understand it . . . *What I do,* which is sometimes to obey the flesh and commit sin, *I do not approve.* But if you do not approve it, why do you do it? Simply because, being in the flesh, and therefore unavoidably under its influence, I am weakened by it, and so at times do wrong. This, however, I not only do not approve, but mourn . . . What I wish to practice is right, the very thing the law requires. But although I practice this in the main, I do not practice it uninterruptedly; for, being in the flesh, I am sometimes led by it to sin. Not that I am led absolutely against my will, but according to my inclinations, which are either of my flesh or determined by it. (Here let me remark, in parenthesis, that there is no such thing as sinning against a distinct and sustained act of the will. But we often will feebly, or half will, or will, as it were, with a sort of undefined reservation; in which case, the *quasi* will is easily overborne by the determined inclinations of the flesh. In such cases we may seem to sin against will; but, the truth is, there is no will. There is merely a feeble, spiritual disinclination, overmatched by a powerful fleshly tendency.) I, in soul, always wish to do right, and if free from the flesh, would do it. But I am in the flesh, and cannot annul its power. Therefore, being impelled by it,

I at times do wrong. With the Christian this is both the fact and the philosophy of sinning. *What I hate, that I do.* I, as a Christian, literally hate sin, not merely dislike it, or disapprove it, but hate it; and still I some times commit it. Not that I commit all the sins I hate; but all I commit I hate, be they many or few. I therefore do not sin from love of sin. On the contrary, I hate sin; and yet so powerfully am I inclined to it by the flesh, that I commit it. Such is the effect on me of my two hostile natures, not originally hostile, but made so by the fall and by sin. Of the truth of what the apostle says, the Christian needs no proof. He has the proof in his own daily experience. Paul's remarks are as closely true of all others as of himself. Indeed, the picture here drawn is the mere diary of every Christian while in the flesh. The man who does not recognize it as his own has not yet learned himself. He has but a poor conception of his own heart and of the struggle in which he is engaged. His consciousness lies a sealed book to him." These considerations of this highly gifted mind have been helpful to me and I pass them on. Will the reader please carefully read all of the seventh chapter of Romans, beginning with the fourteenth verse.

Without intending harshness, then, toward any other, let us set it down as unreasonable to expect perfection, either in teaching or conduct, from those to whom we look for instruction. None now in the flesh ever gets beyond the condition of actual discipleship. Properly enough, all of us are "ever learning." This is true from the youngest to the oldest, in and out of the church. Nor can any one do that which he does not know. It appears to be one of our postive limitations that we cannot do quite as well as we know, even when, seeking divine grace, we most conscientiously try. Plainly, sadly (shall we not say?), we find it impossible to perform our own program. Failing, then, in purpose as well as performance, we should come to our knees in humility before the Judge of us all, and turn with heaven-learned compassion toward our blinded, enfeebled but struggling fellow-pilgrim. It is a very irritating quality of unfairness to demand from others that

in which we are invariably lacking ourselves. Pitying love can be withheld by us in such cases only from the motive of hatred, and this will bar our murderous hearts (except we scripturally repent) from all hope of eternal life, here and hereafter. See (I John 3:15). It is hazardous, as well as useless, in the extreme, to allow ourselves from any cause to become blinded to duty and fact and truth. This very thing made necessary Paul's merciless revealing of the Jew to himself. Whether we are pleased about it or not, "in many things we all stumble." James (3:2) confesses this for us. Coming, impenitently, before a Judge who is "no respecter of persons," means certain condemnation. The more certain when heartlessly condemn others "who do the same things," or possibly other things no more blameworthy than our own shameful failings. Read (Matt. 18:23-35).

Is it not possible that we too greatly magnify the errors of others? They might appear less significant if we devoted more attention to weeding out our own. At least let us make prayerful effort to be entirely fair, recognizing our own faults as readily as we do those of others.

But neither may we raise a false standard of judgment. A broad, short road leads to a most dangerous inconsistency here and, as one might well suppose, it is thronged. How easy for one to say, "I know I am weak, blundering, ignorant, neglectful. I am therefore unfit to admonish others, and will make no more effort to condemn sin." But this is alarming weakness. It is a stupid trifling with duty. God must view such thoughts and resolutions with much righteous indignation. Closely, it means that such have refused to make further effort "to walk worthily of the calling wherewith they were called." It can end only in wholesale ruin. Instead of heroically turning, in penitence, for strengthening grace, such fondly embrace the more closely their weakening faults, and welcome the withdrawal of God's helping hand. It is simple willingness to be sinfully weak; refusal to heed the admonition, "Be strong." Rather, let us mourn and condemn our own sins, unceasingly and unsparingly. Then we will have

both heart and recognition as, in meekness, we correct others who, ignorantly and otherwise, oppose themselves. This helps us all to accept with tearful joy the loving Father's necessary chastening, and feel truly in place as sons and daughters of the divine family.

We should know better than to think that inconsistency is a *new* thing. Jesus inquires for a suitable comparison by which to adequately exhibit the inconsistency of some of his generation. See (Luke 5:31-34). Much as we may deplore it, it is ever with us and in us. That it is right to fight against it with the "sword of the Spirit" there can be no doubt. But this must be with unceasing prayer "that our love may abound yet more and more in knowledge and all discernment; so that we may approve the things that are excellent; that we may be sincere and void of offense unto the day of Christ." It must be with holy strivings that we, "speaking truth in love, may grow up in all things into Him, who is the head, *even* Christ." "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one." See (Phil. 1:9,10; Eph. 4:15; Col. 4:6).

The case of Jesus clearly reveals that failure must not always be charged to inconsistency. His teaching and His life were never wrong. Moreover, He laid bare the inconsistencies and hypocrisies of those who opposed Him. Yet, "He was despised and rejected of men." But we cannot fail to learn from the lesson of His life that, whether harmony of profession and conduct seemingly succeed or fail in our lives, it is nevertheless right, and that nothing else ever is. If He must be rejected, it is to His eternal credit that the rejection came after His faultless teaching had been paralleled by a stainless record. If His disciples' names must be cast out as evil, and their message despised, let it be after they have sought with sustained earnestness to duplicate that record. It would be an inexcusable error to suppose, however, that Jesus really failed. A perfect consistency, or let it be only perfectly attempted, never finally fails. If Jesus won, it was because of a perfect desire perfectly carried out. We shall succeed because of His loving favor in coming com-

passionately to our rescue when the conflict becomes too strong for us. Never by our own strength.

I have not always read and reflected with profit; but from a not inconsiderable reading and experience I am profoundly convinced of the importance of knowing accurately and speaking exactly the very words of God, when we speak in Jesus' name. "As it were oracles of God." "Not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words." (I Pet. 4:11; I Cor. 2:13.) I have in mind three spiritual, but uninspired giants, who felt so certain of God's power in the gospel that they rapturously told of a happy future that never came. We shall not now be afforded "the gift of prophecy." Better "preach the word," as it is, and let "God give the increase" as seems good to Him. It requires no prophetic gift to walk and talk by faith. "Belief cometh of hearing, and hearing by the word of Christ." (Rom. 10:17.)

"Handling aright the word of truth," we cannot speak with too much confidence. Hold to your own ideas, if you think they are worth it. *Hold* them out of the reach of others! I shall not cite passages to prove that all sectarianism is displeasing to God. We should all join him in hating it. It is a work of the flesh. But it is so easy, perhaps without intending it, to become sectarians ourselves. It seems easier to be zealous for party than for truth. Can we not oppose everything that is clearly and dangerously wrong, without those methods that tend to the further rendering of Christ's body? Have not our hearts bled enough? The divisions and near-divisions of the times are enough to distract awakened souls. Unity on the Bible is always a possible individual effort. Let me get in and maintain the right attitude. Then I may keep with consistency at the task of trying to influence others.

I could wish I have heard the very last needlessly harsh criticism. Let us consider ourselves. My brother's ugliness is no warrant for mine. "All things therefore whatsoever ye would that men should do unto you, even

so do ye also unto them: For this is the law and the prophets."—*Jesus.*

It is left to the reader to seek personal, profitable application.

THE REVELATION OF THE SPIRIT

THE REVELATION OF THE SPIRIT

By Flavil Hall

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." (I Cor. 2:9.)

This text is often quoted as referring to things to be revealed in the eternal state. But in substance it was written in the Old Testament (Isa. 64:4), as a prediction of provisions and blessings to be unfolded in the Gospel dispensation, and hence the apostle introduces it by saying, "But as it is written," and in verse 10, referring to the said provisions and blessings, He says: "But God hath revealed them unto us by His Spirit."

Thus we see that "the things which God hath prepared for them that love Him" have been seen and heard in the Christian dispensation, and that they have "entered into the heart of man." Devoted Christians live nearer heaven than they think. Blending the present life with the future, they have a primary heaven in which to go to the sorrowless and deathless heaven. This life is the beginning, with them, of the enjoyment of "all spiritual blessings in heavenly places in Christ." (Eph. 1:3.) Not having seen Jesus, yet believing on Him, they "rejoice with joy unspeakable and full of glory" (I Pet. 1:8), "having promise of the life that now is and of that which is to come"—assurance of all that is good and helpful to the Christian in the present life, and, best of all, the hope of perfect rest and undisturbed happiness in the "house not made with hands, eternal in the heavens."

In anticipation, faithful Christians live in heaven here. I have no better illustration of this than I find in the life of a consecrated Christian woman who was reared at Awin, near Pine Apple in South Alabama. She was devoted to her parents, brothers and sisters. Her mother passed from this world of shadows to the cloudless land in 1913. In the same year there was a preacher of Northwest Georgia whose wife passed, we believe, to the same golden

land, leaving him and his three small children to make the pilgrimage here without her.

In 1917 that preacher decided that the Alabama girl would be as true a companion for him and as devoted a mother for his children as could be found in the garden of womanhood, if she could be induced to leave that Awin home in the pecan grove where sweet flowers bloomed, where love, peace and harmony shut out discord—if she could be induced to leave that home and live with him in his North Georgia home. She loved him, and, though she had never seen the face of his chlidren and their grandmother (who had lived with him as the home keeper for six years), she learned to have tender regard for them and in the beautiful month of June and on the seventh day—fifteen days before his forty-third birthday—she became his bride and soon bade farewell to that lovely Alabama home and made her journey with him to her future earthly home.

In anticipation, she had been living in the "Valley" home in North Georgia, and, though ties were strong in the parental home, her prospective realm—that of home queen with devoted subjects—lured her onward and coming to that realm she was "no stranger there."

Likewise, the consecrated Christian has ties here that make earthly life desirable, but in anticipation he lives in the heavenly canaan, where the tree of life blooms and the river of life flows, where the Father of love and Jesus, the "sun of righteousness," make the day eternal and perfect, where loved ones in Christ have gone and await the coming of those left behind. When such a Christian finishes his course in faith here it is with sadness that he must bid farewell to all earthly friends, but there are ties and attractions and the realm of perfectly happy service on the other side of the river, and when he reaches that Eden of bliss he will "be no stranger there."

In (Heb. 11) the writer refers to the faithfulness, the suffering, the persecution, the destitution and cruel deaths of ancient worthies for righteousness sake under the patriarchal and Jewish dispensations (to whom the blessings through Christ were not unfolded), and makes this the

basis of an exortation to us (to whom has been revealed "the things which God hath prepared for them that love Him"). Referring in verse 12, chapter 11, to faithful ones of the patriarchal dispensation, he says: "These all died in faith, not having received the promises," and referring to persecuted heroes and martyrs of the Jewish dispensation (chapters 11 and 12, verses 35-40; 1, 2 respectively), He says: "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."

In view of the faithfulness, suffering and martyrdom of the "great cloud of witnesses" in the starlight dispensation it ill becomes Christians in the full-orbed light and splendor of the Christian dispensation to be careless, negligent, indifferent and lukewarm. Sleepers, awake! put on the whole armor of God and be true soldiers of the cross. Look to the unfading crown of glory that the King will bestow when He comes to gather the victors home.

"REVEALED THEM UNTO US BY HIS SPIRIT"—HOW?

The Holy Spirit made His revelation by coming to the apostles and preaching through them. They "preached the Gospel with the Holy Spirit sent down from heaven." (I Pet. 1:12.) He came to them on the first Pentecost after the resurrection of Christ (Acts 2), and they spake as He gave them utterance. He preached through them on that day the crucifixion, burial and resurrection of Christ as existing facts for the first time in the world's history. The people upon hearing the preaching were cut to the heart and asked what they must do? In answer to their question, the Spirit preached remission of sins for the first time "in the name of Christ" as follows: "Repent and be baptized, every one of you, in the name

of Jesus Christ for the remission of sins." (Verse 38.) About three thousand responded and under the teaching and revelation of the Spirit they "continued steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread and prayers." (Verse 42.) This was upon the first day of the week. (Acts 20:7; I Cor. 16:1, 2.)

It was through the death, burial and resurrection of Christ that God provided the things He "prepared for them that love Him." But the things prepared could be enjoyed only by those who love Him, and who are those who love Him? "This is the love of God that we keep His commandments." (I John 5:3.) Jesus, by His spirit revealed suffering, death, burial and resurrection "became the author of eternal salvation unto all them that obey Him." (Heb. 5:8, 9.)

After the Spirit preached these things through the apostles they were reduced to writing and are thus revealed to us in the New Testament, and in no way can people hear, see and receive them into the heart but by heeding the Gospel of the volume of divine inspiration. All that one can know of salvation through Christ and of a resurrection in His likeness to a sinless, sorrowless, tearless and deathless life has been revealed in the New Testament by the pen of Spirit-guided men of God. "Hear what the Spirit saith" (Rev., chapters 2 and 3) was the claim they made for their writings, and where these have never gone no spiritual light shines.

ABRAHAMIC FAITH—WHAT IT IS, AND HOW WE MAY KNOW WE HAVE IT

ABRAHAMIC FAITH—WHAT IS IT, AND HOW MAY WE KNOW WE HAVE IT?

By S. H. Hall

The very first thing that we should get well fixed in our hearts is that it takes Abrahamic faith to save and overcome the difficulties of life. Paul declares that the promise is to those who are "of the faith of Abraham, who is the father of us all." Abraham is the father of those who "walk in the steps of that faith" which he had. (See Rom. 4:12-16.) Talk as much as you please about the beauty and wonder of Abraham's faith, but keep your mind settled on the fact that it takes *this kind* and *this degree* of faith to save us. *The promise is to those who are of the faith of Abraham, to those who walk in the steps of that faith which he had.*

How important, then, the question: *What is Abrahamic faith?*

In order to learn what Abrahamic faith is, we must first study the meaning of one of the simplest sentences in the Bible—viz.: "Abraham believed God, and it was reckoned unto him for righteousness." You will find this quotation in Rom. 4:3. Paul is quoting it from Gen. 15:6. He is arguing that justification is by faith, not of works, and quotes Gen. 15:6 as proof. Read the full statement: "What then shall we say that Abraham, our forefather, hath found according to the flesh? For if Abraham was justified by works, he hath whereof to glory; but not toward God For what saith the Scripture? And Abraham believed God, and it was reckoned unto him for righteousness." (Rom. 4:1-3.)

I say, again, that you cannot frame a more simple sentence than this one we are studying. "Abraham believed God, and it"—*his believing God,* whatever that is—"was reckoned unto him for righteousness." How important, then, to *believe God!* I know of nothing more important. And when this you do as did Abraham, all your

troubles in Bible study are ended, and there is no difficulty that ever confronts you along life's way that cannot be surmounted.

But *what is it to believe God,* and *what did Abraham sure-enough believe when he believed God,* which "believing God" was imputed unto him for righteousness?

Well, the answer is very simple. Believing God is simply believing what he says. This is absolutely all it means. The statement, "Abraham believed God," has reference to the disposition that he made of the words God had just spoken unto him. God was so well pleased with that disposition that he imputed it unto him for righteousness. And what was that disposition Abraham made of Jehovah's statement? *He believed it with all the sense he had.*

Wherever and whenever you read in the Bible about Abraham's believing God—or anybody else, as to that matter—you will find God talking to him, and the expression, "and he believed God," meaning absolutely nothing more than the disposition that the human heart made of what God said. Turn to Jonah 3:4-5, and you read: "And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown. And the people of Nineveh believed God." Would it not be an insult to your intelligence for me to try to make you understand what the Bible means when it says, "And the people of Nineveh believed God"? Turn to Acts 27:25 and you find Paul saying: "Wherefore, sirs, be of good cheer: for I believe God." But what did Paul mean when he said, "I believe God"? It means that he believed what God had just said unto him —viz., that the ship would be lost as a result of the storm which had been raging for many days and nights, but not one man would be lost He himself says what he means in the statement, viz., "that it shall be even as it was told me."

Now, do not let this fact get away from you: *"Believing God"* always, without any exception, means that you have one hundred per cent confidence in what God has said to you. This expression always has reference to

the disposition we make of God's spoken or written word. This faith "cometh by hearing, and hearing by the word of Christ." (Rom. 10:17.) If God had never spoken unto Abraham, never would it have been written of him that he believed God. So, when we turn back to study the chapter in which this Scripture is found, we will find god talking to Abraham. The faith that saves is a compound faith. It is a faith that takes cognizance, first, of God's existence—*we must believe that God is;* second, it has undoubtedly confidence in *everything that God says.* When you examine Heb. 11:6, you find this in it: "He that cometh to God must believe that He is"—and stop here? No. You must just as firmly believe that "He is a rewarder of them that seek after Him"—that is, that He always can be depended on to do exactly what He says. Believing that God *is,* is not "believing God." "Believing God" refers to your attitude toward His spoken or written word. You can believe that a thing exists without believing that thing. For instance, I believe that certain mountains and rivers that I have never seen are—that they exist. But never have you heard of man's believing mountains and rivers, for the simple reason that they cannot talk nor write and in this way communicate thought unto man. We are spoken of as believing no person or thing except that person who has by means of language communicated thought unto us.

But turn to Gen. 15, from which Paul made the quotation: "Abraham believed God," and see if we do not find God talking to him. "After these things the word of Jehovah came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, O Lord Jehovah, What wilt thou give me, seeing I go childless, and he that shall be possessor of my house is Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed; and, lo, one born in my house is mine heir. And, behold, the word of Jehovah came unto him, saying, This man shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and

number the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in Jehovah; and he reckoned it to him for righteousness." (Gen. 15:1-6.)

I cannot see how any man could have trouble seeing what the Bible means when it says, "Abram believed God." Well, his believing, undoubtingly, what God said to him on the occasion mentioned above is the thing that was reckoned unto him for righteousness.

But may I now ask: *Why was this such great faith? Why did God prize it so highly?* There is but one answer, viz., *it was because of the circumstances under which Jehovah made the statement.* And what were they? Turn to Gen. 17:17, and you read: "Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear?" And it might be added that Sarah was not only ninety years old, but was, by nature, barren. Here is a faith that goes to the highest in sublimity! Here is *the faith* that Jehovah has chosen as *the faith* that is tantamount or equivalent to a life of sinlessness, and, hence, is imputed unto the possessor for righteousness. The Bible speaks of "the righteousness of faith" and declares that the promise comes through this righteousness. (Rom. 4:13.) "The righteousness of faith" is here seen.

But my saying this amounts to nothing unless God says it. So we now turn to Rom. 4:16-22 and let an inspired apostle take this Old Testament statement and comment upon it and give us the secret: "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all (as it is written, I have made thee a father of many nations), before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as thought they were. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in

faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what He had promised, He was able also to perform. *And therefore it was imputed to him for righteousness."*

It would be well for you to read this same Scripture from the American Revised Version. But could God tell us plainer why He imputed Abraham's faith unto him for righteousness? Is it not made as plain as day that it was because of the circumstances under which Abraham believed Jehovah's promise to him of a son from his own loins, and that that son's descendants should become as the stars in number? Was it not because he could not believe God without having a faith that "against hope believed in hope?" It looked hopeless from a human standpoint. It was contrary to nature's law, so far as we know this law; yet, in spite of it all, Abraham *gave glory to God*—and how did he do his?—by saying: God *has promised this, and He is fully able to perform it.* Hence, he believed with all the sense he had that he, a hundred years old, should beget a son, and that Sarah, ninety years old, and whose womb by nature was dead, should bear. There is *"righteousness"* in such a faith. It lets God be true and every man or circumstance to the contrary be a liar. Abrahamic faith means *much.* The promise is to those who have it, to those who walk in the steps of that faith that he had.

But we want to look a bit further into Abraham's history. In Gen. 12:1-4 we have the first recorded dealings of God with Abraham. He was seventy-five years old at that time. God tells him to leave his country and kindred and journey into a strange land, and, on the condition that he did this, he would make of him a great nation—make his name great—and in his seed bless all the nations of the earth. The writer of the Hebrew Epistle comments well on this circumstance, and I here give it: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance,

obeyed; and he went out, not knowing wither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God." (Heb. 11:8-10.)

Abraham's faith here is great; but it was not at this time that it was imputed unto him for righteousness. Jehovah allowed this old soul to go for twenty-five years, wondering how God would bless all nations through his seed when he had none. Abraham was wondering about this very thing when God appeared to him, as he was nearing his hundredth birthday, and explained to him just how he would bless all nations through his seed. (Read it in Gen. 15.) Abraham asked God the direct question as to how all nations could be blessed in his seed when none had been born in his house. Jehovah explained to him, for the first time, how it would be done, and this forever settled it with Abraham.

But we want to look once more at his faith. When Isaac was born into his house, the promise was not fulfilled; it had only begun to be. The promise is that he is to be blessed with a son from his own loins, and then this son's descendants become as the stars in number. So, after the son had been born and had grown to be quite a lad, Jehovah gives him the final test, which, if he stands, he is to confirm his covenant with him with an oath. You find this in the twenty-second chapter of Genesis. The chapter begins with these significant words: "And it came to pass after these things, that God did prove [or test] Abraham." He is commanded to go to the mountain yonder and offer Isaac as a burnt offering. You know the story.

Was not this a fine time for him to *stagger* at the promise? Does it not look like God is going back on the promise? If Isaac is killed and burned to ashes, what becomes of the promise that his descendants should become as the stars in number? And don't doubt for a moment that Abraham did not think of this very question. I have heard it said that Abraham knew, before

stepping out in obedience to Jehovah here, that he would be stopped and not allowed to kill his son. This is wholly false. But you ask, how could he still believe that God would make Isaac's descendants as the stars in number? The Bible says that he felt that Jehovah was abundantly able to raise the child from the dead and take care of His promise. (Read it in Heb. 11:17-19.)

Yes, this man of faith started out early the next morning to do what God had commanded. The altar was built the wood placed in order, the son bound, and the cold steel was raised in the father's hands to be sheathed in his darling boy's heart. Then it was that God called out and said: "Abraham, stop! Now I know that you fear me, seeing you have not withheld your son, your only son, from me." And you know it is said that the covenant God made with Abraham was confirmed by an oath, but this is the time of its confirmation. "And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; *because thou has obeyed my voice*" (Gen. 22:15-18).

James' comments here are in order: "Was not Abraham our father justified by works when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only" (James 2:21-24).

Abrahamic faith is the faith that believes anything that God says, regardless of the circumstances, and will try to do anything God says, regardless of the cost.

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Please note that Jehovah declares that He made Abraham the father of the faithful, and that He would bless all nations in his seed, *"because thou hast obeyed my voice."* Should we think it strange, then, that you and I cannot become Abraham's children from a standpoint of faith unless we, too, are obedient to His voice, or have that *"obedience of faith"?* Or, to put it in the language of the Scriptures, we must *"walk in the steps of that faith that Abraham had."*

But the question now is: *Have others had such faith?* I think they have, and shall now proceed to prove it; and not only this, but that all who now obtain the promise of salvation must be "of the faith of Abraham," must "walk in the steps of that faith" that Abraham had.

I give some well-known examples and make but little comment. Turn to Num. 21:4-9 and read it. The children of Israel had rebelled against God and Moses, and among them the fiery serpents came, and many were bitten, and many were dying. Penitently they came to Moses, saying: "We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that He take away the serpents from us." Moses went to God in their behalf, and the answer was for Moses to place a brazen serpent upon a pole, and say unto the people: *"It shall come to pass, that every one that is bitten, when he looketh upon it shall live."*

Now, look that statement squarely in the face. What is it to believe God? Is it not to believe exactly what He says? Could those people believe God without believing what Jehovah here said to them? And when they did believe it, did they not have as much faith as Abraham had at the time his faith was imputed unto him for righteousness? Could they have believed the statement above without having a faith that "against hope believed in hope"? Does not looking at a brass snake to be healed of a snake bite and obtain the remission of their sins look as *dead* and *hopeless* to obtain the object promised as did Abraham's body at the age of one hundred years and that of Sarah's womb? In fact, here is a statement that no soul can take hold of, except by *"the faith of Abra-*

ham." They *exercised* this faith, and the promise was theirs to enjoy.

But let us look again. This time turn to Josh. 6: 1-5. Joshua is ordered to tear down the walls of Jericho and take the city. But how? *Walk around the walls once for six days, and on the seventh go seven times, then blow the trumpets and shout, and the walls will fall flat before you.*

Again, may I ask: What is it to believe God? Is it not to believe what He says? Was it possible for Joshua and his associates to believe God and refuse to believe what God here said to them? But when they believed that declaration of Jehovah, they had as much faith as Abraham had. Look again at what God said to Abraham, then look at what God here says to these souls. He told Abraham that he would be blessed with a son when he was a hundred years old and his wife ninety and by nature barren all of her life. Abraham believed it, and God imputed it unto him for righteousness. He tells these souls to walk around the walls one each day for six days, then seven times on the seventh day, blow the trumpets and shout, and the wall will fall flat before them. Now, which requires the greater faith to believe? They could not possibly believe this without having that faith that "against hope believed in hope." They could not possibly take hold of this statement by faith without walking "in the steps of that faith" that Abraham had. Who is it that cannot see this?

But some one says: "Brother Hall, we are not required to have such faith today." Yes, we are; the promise today is to those "*who are of the faith of Abraham.*" But you want to know what God has said to us that we cannot believe without such faith. Turn to Mark 16: 15, 16, and let us read: "*Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.*" Now, what is it to believe God? Is it not to believe what He says? Tell me how to believe God and not believe this. But the waters of baptism are as *barren* for the purpose intended, so far as human rea-

son can see, as was Sarah's womb; hence, it demands *faith that against hope believes in hope.* In other words, here is a statement of our Lord that we cannot take hold of without that faith that Abraham had. Let us turn now to Gal. 3:26-29 and let Paul tell us that here is where we exercise that faith that Abraham had: *"For ye are all the children of God by faith in Christ Jesus."* Now note how Paul says he knows they are: *"For as many of you as have been baptized into Christ have put on Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."*

This settles it. This is how we know we have that faith that Abraham had. All of this debating and disputing over baptism is the most uncalled-for thing under the sun. Our Lord has promised to give us remission of sins, or impute our faith unto us for righteousness, when it becomes such faith as Abraham had, when we walk in the steps of that faith that he had. For this reason He throws before us a statement that we cannot take hold of wihout exercising the kind of faith that Abraham had —viz., *a faith that against hope believes in hope;* a faith that will not stagger at His promise, but will give glory to God by saying that what God has promised, He is able to perform. Isaac, the promised son, came from a womb by nature dead and barren, hence looked hopeless to Abraham, in spite of which hopelessness he believed God. We, as children of God, have become such by a similar birth—viz., by a birth of water and the Spriit. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." But our modern theologians consider the barrenness of the watery grave, and through unbelief they stagger and try to explain these Scriptures away. But the man of the faith of Abraham, though it requires faith that against hope believes in hope, staggers not, but says: "Our Lord said it, and it *must* be so."

Let me say again: There is nothing on earth that means so much to us as *believing God*—believing God just as Abraham did. I have had people to come to me with a finger on a certain statement of my Lord and say:

"Brother Hall, what are you going to do with this Scripture?" I have but one answer: *"Believe it with all the sense I have. What else can I afford to do with it?"*

Now, I want to speak of one of the greatest sins of this age. Men are going all over this country preaching doctrines that forever forbid those who indorse and embrace them *believing God,* and thousands are led to believe that they are saved by "the faith of Abraham," when, in fact, instead of their having "the faith of Abraham," they have been led to *disbelieve God* instead of "believing God" as Abraham did. Are we not warned by our Lord against false prophets who come in sheep's clothing (Matt. 7:15)? The doctrine of "justification by faith only," taught by nearly all the man-made churches that exist, and that millions of dollars are yearly spent to disseminate, instead of being "justification by faith," would be "justification in unbelief," and such a thing cannot be. It makes my soul sick when I think of the thousands deceived into the idea that they have the faith of Abraham, that they are justified by faith, when, instead of their having faith, they have the very opposite of what Abraham had. And sicker still do I become when I see those who know better make such a feeble effort to give the pure gospel to the nations of the earth. They that have the gospel and will not give it to the nations have just as poor a chance of heaven as they that have error and are giving it to the nations instead of the "truth of the gospel."

Now get this: The *very moment* Abraham believed God's own revelation as to how he would bless all nations in his seed, *not that very moment* did he obtain the promise. "Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is a hundred years old? And shall Sarah, that is ninety years old, bear? . . .And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him. . . . My covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the

next year." (Gen. 17:17-21.) If Abraham had believed that he must have the son *"right now," the very moment* he believed Jehovah's declaration, he would not have been believing God, for God did not say that. To *believe* God is to *believe what* God *says*. Teaching people a doctrine that God does not teach and getting them to believe it is *not* leading them to believe God. Paul speaks of Abraham: *"After he had patiently endured, he obtained the promise."* (See Heb. 6:15.) God's promise to Abraham was that, in spite of his old age, a son should come from his own loins according to the law of procreation, and that the child would be born at a *set time* the following year. To take the how this son was to come and the time he was to come out of God's statement and try to make Abraham believe that he must expect the son *right now*, or by faith only, would have been to try to make Abraham cease to believe God and believe something God did not say. This you know.

But look at the others who believed God just as Abraham did, and you see the same fact. God told Moses to tell the children of Israel who had been bitten by fiery serpents that it would *certainly* come to pass that if those thus bitten would look at the serpent of brass Moses put on a pole, they would live. God said that, and those people could not have believed God without believing that. Now suppose some one had at once arisen and said to the Israelites: "You must not expect the healing to be done when you look; you must expect it to come by faith only; the very moment you believe God's statement, that moment you will be healed, then look because you are healed." And had the people believed that, would they have been believing God? Most certainly not, for God did not say that, and the last one of them would have died. God said the healing will come *when you look*. There was a set time for the healing, and to take this time out is to change the statement altogether.

And now look again and see how and when the walls of Jerico fell down. God said for them to walk around the walls once each day for six days, go around seven times on the seventh day, then blow the trumpets and

shout, and the walls would fall flat before them. To *believe God* was to believe this, for he said this. But suppose some one had arisen and said to Joshua and his army: "You must expect the walls to fall by *faith only,* and the walking must come after they are down; or, in other words, the moment you believe what God has said to us, the walls will come down, then go around because they are down." But the very moment Joshua and his army were led to expect the walls to fall before they went around them as directions stated, that very moment would Joshua and his army have been led to disbelieve God, for God said no such a thing as that. There is a *time* fixed in the statement Jehovah made for the walls to fall; and when you take this out, you have changed God's statement, and believing the changed statement is not believing God. "By faith the walls of Jericho fell down, *after* they were compassed about seven days." (Heb. 11:12.) To make souls expect the promise before obedience is rendered is to make them *disbelieve God.* Most certainly the blessing and promise cannot come in unbelief.

Now take our Lord's statement to aliens to-day. In Mark 16:15, 16 he says to His apostles: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." How can I believe Christ and refuse to believe this? And when preachers change it and teach the sinner to believe that "he that believeth and is saved may be baptized," and get souls to believe *this,* that soul is not believing Christ, for Christ said no such a thing. Why will preachers and teachers strive so hard to change Jehovah's statement? It is just because it looks unreasonable to them that we should expect remission of sins in the act of baptism. But how much more unreasonable is this than that Abraham should have a son when he was a hundred years old and his wife ninety? No, they want to walk by *human reason* rather than by faith. May God ever help me to walk by faith, and Abrahamlike, never *stagger* at anything my Lord says.

Is it not sad that the burden of practically all the preaching and teaching done by many, on Mark 16: 15-16, is to try to make people disbelieve what our Lord, in fact, did say and believe, instead of their perversion of it? And said faith is *not* "the faith of Abraham." How surely we need to arise, in the name of our Lord, and flood this country, by tongue and pen, with the pure word of God, that the doctrines of men may deceive the honest-hearted seeker no longer!

THE COMMUNION

THE COMMUNION

By Thaddeus S. Hutson

Our subject is the communion. "I speak as to wise men; judge ye what I say, the cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break is it not a communion of the body of Christ? Seeing that we who are many, are one bread, one body, for we all partake of the one bread. Behold Israel after the flesh: have not they that eat the sacrifices communion with the altar? What say I then? That a thing sacrificed to idols is any thing, or that an idol is anything? But I say that the things which the Gentiles sacrifice, they sacrifice to demons and not to God: and I would not that ye should have communion with demons. Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot partake of the table of the Lord, and of the table of demons." (I Cor. 10: 15-21.) Paul, the inspired writer here brings before us the meaning of the term communion as related to this subject. He sets before the reader two classes of religious people. The Gentile heathen and the Christian, with two communions, two communion tables and two cups. One is called the communion of the body and blood of Christ and the other the communion of demons. One is called the table of the Lord and the other the table of demons. One is called the cup of the Lord and the other the cup of demons. To eat at the table of demons was to be a partaker of their cup. It would be taken as an evidence that they were in fellowship with demons. Such participation would exclude Christian fellowship.

Joint Participation in their feast was to drink the cup of demons and not the cup of the Lord. A joint participation in the bread and cup of the Lord was to declare their non-fellowship with demons. The bread and the cup are the elements of the communion of the Lord's body and blood. It is the formal, public evidence we give to

all observers that we are still in fellowship with the body of Christ and in touch with His blood. A social meal with our friends is an evidence of good fellowship and friendship. Even so to eat this meal even the Lord's supper shows that we are on friendly terms with Him.

It is a Proclamation. "For as often as ye eat this bread, and drink the cup ye proclaim the Lord's death till He come." (I Cor. 11:26.) Not every one can be oral, public preachers or teachers. But every man and woman, every boy and girl in the church, can preach the gospel in this act. "Actions speak louder than words," is a home made scripture. Not altogether home made either. Paul speaking of certain religious professors said: "They profess that they know God; but by their works they deny Him." (Titus 1:16.) Their actions spoke louder than their profession. Jesus taught the same lesson when He said: (Quoting from Isa. 29:13.) "This people honoreth Me with their lips, but their heart is far from Me." How can people who are good singers, good shouters, good exhorters, good prayers or good preachers draw nigh to God with their lips and their heart not be all right? Jesus answers, "But in vain do they worship Me teaching as their doctrine the precepts of men." (Matt. 15:8-9.) Their actions counteract and discount their profession. No sermon however eloquent from the pulpit can speak as effectively as the whole congregation in joint participation can speak when faithfully, solemnly, and discerningly observe the Lord's supper. By this act the whole congregation speaks their faith in the death of Christ and in His coming again. They proclaim it till He comes again. It was therefore to be a perpetual institution.

It furnishes an appropriate occasion for *Self Examination.* But let a man prove (examine) himself, and so let him eat of the bread, and drink of the cup. (I Cor. 11:28.)

Introspection is as much needed in most places as a public inspection. We are in the habit of inspecting *the other fellow.* We examine our brother, our neighbor and our friend. And what inviduous comparisons we do often make! By such an examination we neither improve

ourselves nor benefit others. "But we are not bold to number or compare ourselves with certain of them that commend themselves: but they themselves, measureing themselves by themselves, and comparing themselves with themselves, are without understanding." (II Cor. 10: 12.) We may think we compare favorably with others, and feel complimented or inflated. Herein lies the danger of such an examination. For if we feel sufficient within ourselves we are unable to appreciate the need of a Savior. But some have said, "I have examined myself and feel unworthy, therefore I do not commune." They will give you this scripture: "For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body." (I Cor. 11: 29.) Unworthy, is not in the text. It is "unworthily." It has to do with the manner of the act, rather than with the feelings of the actor. The American standard version makes it plain. "Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner shall be guilty of the body and blood of the Lord." The Corinthians were eating to gluttony and drinking to drunkenness, they were making a full meal for their stomachs. "One was hungry and another was drunken." They were thus desecrating the Lord's supper. This is a full meal but not for the body. It is by association of thought, a full meal for the soul.

Suppose the Lord had said, all who examine themselves and feel unworthy must not eat. How many honest, consciencious people, think ye, would be found at the communion table? I have been preaching for about 35 years. I believe my general course has been toward the eternal city, but oh, I am far from being absolutely perfect. When I look by faith on Christ by the bread and the cup, and behold the absolute sinlessness of His very nature, the unselfishness of His life, His patience and meekness, His mercy and love for His enemies, His death for my own follies and sins—then think of my own mistakes in word, in thought, in deed and in feeling, it takes all the religious conceit out of me. I then feel like praying: "Oh Lord, have mercy on me according to Thy loving kindness, ac-

cording to Thy abundant mercy blot out all of my transgressions." I feel like the storm tossed disciples who cried out in their despair, "Lord, save or we perish!" Such an examination is helpful to the soul. Therefore let every man examine himself and so let him eat.

It is a Commemoration. Memorials are natural, common and universal. They are not peculiar to any class of people. The savage and the civilized, the ignorant and the learned, the poor and the rich, the old and the young, wherever there is human sympathy and love and a heart to remember, you will find memorials, monuments and relics. America has her independence day and her decoration day. All other governments have their days suited to their history. Families have their pictures. Mothers have their little straw hats, little curls of hair, or the little high-chair, and the children and grandchildren keep grandma's chair and grandpa's cane with which he walked in his declining years. Every tombstone or slab in the cemetery is an evidence of a fact. They speak two things: 1. Some one lived and was loved. 2. Some one died and was lovingly remembered. There could be no commemoration without a fact to commemorate. This commemoration proclaims the fact.

Who should Commemorate? What is the clear indication of God's will on this question? Our first scripture is found in I Cor. 5:7. "For our passover also hath been sacrificed, even Christ. "The New Testament says but little concerning the passover. But Paul says, "for whatsoever things that were aforetime were written for our learning, that we through the patience and comfort of the scriptures might have hope." (Rom. 15:4.)

Read the twelfth chapter of Exodus. Nine plagues had been sent on Egypt. Now comes the tenth one. It is the plague of death. A lamb without blemish was to save the faithful Israelites. The destroying angel passed over in one part of a night. He saw the blood. It saved them. Where the blood was not, there was death over all the land of Egypt, of all the first born both of man and beast. But all under the blood were saved from death. It was afterward observed as the feast of the passover as

a memorial. "And it shall come to pass, when your children shall say unto you, what mean ye by this service? Then ye shall say, it is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians and delivered our houses." (Ex. 12:26-27.)

Now we love to sing:

"There is a fountain filled with blood,
Drawn from Immanual's vein,
And sinners plunged beneath that flood
Lose all their guilty stain.
"Oh glorious fountain,
Here will I stay
And in thee ever
Wash my sins away."

Christ is our passover lamb. He was sacrificed for us. We are saved by His blood. But how? Since His literal blood does not literally touch us, how can we be washed in it? God used it as a means to procure our pardon. "Without the shedding of blood there was no remission of sins." I would not attempt to explain the wonder and the mystery of it. It is too deep for a pen or a tongue like mine. But let us go back to the cross. There we find death on the cross. "But when they came to Jesus, and saw that He was dead already, they break not His legs: But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water." (John 19:33-34.) At the cross we find *Death, Water, Blood.*

What was death for? "And for this cause He is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first Testament." (Heb. 9:15.) Death was for the *Remission of Sins.* "Christ died for our sins according to the scriptures." (I Cor. 15:3.) Why the blood? "Apart from the shedding of blood there is no remission" of sins. (Heb. 9:22.) "For this is My blood of the covenant which is poured out for many unto (for) the remission of sins." (Matt. 26:28.)

Why the water? "Except a man be born of water and of the spirit he cannot enter into the kingdom of God."

(John 3:5.) The Ethiopean officer said, "See here is water, what doth hinder me to be baptised?" (Act. 8:36.) The church is said to be "sanctified and cleansed by the washing of water by the word." (Eph. 5:26.) Water is not baptism, but it is the element in which the immersion is performed. And what is baptism for? "For the remission of sins." (Acts 2:38.) In His death we find the blood and the water. How do we come to the blood? By coming to the death where the blood flowed. Paul answers, "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. Or are ignorant that all we who were baptised into Christ Jesus were *baptised into His Death?* We were buried therefore with Him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." (Roman 6: 1-4.)

Peter in answer to the question, "Brethren, what shall we do? said, unto them, 'repent ye, and be baptised every one of you in the name of Jesus Christ unto (for) the remission of your sins." (Acts 2:38.) Our conclusion therefore must be, that all who believe in Jesus Christ, repent of their sins, and are buried by baptism in the name or by the authority of Jesus Christ for the remission of their sins, have the right and should enjoy the privilege of the communion.

When should it be observed? The communion, is very generally conceded to be of more or less importance. Some observe it annually, some semi-annually, some quarterly and some when they have a big association meeting, some once each month, or when the preacher comes and still others will observe it on every first day of the week. Such a general concession in its favor is a strang argument.

On the night the Savior was betrayed, He erected this monument. Paul binds His example on the church in (I Cor. 11:17-34.) The example as recorded is safe to follow. "And upon *the first day of the week,* when we were gathered together to break bread." (Acts 20:7.) The purpose and the day are plainly stated here. Then we have relating to the contribution (fellowship), this divine

order, "Upon the first day of the week let each one of you lay by Him in store, as He may prosper, that no collections be made when I come." (I Cor. 16:1-2.) Upon this day Jesus rose from the dead. Upon this day the church was born. Upon this day the first gospel sermon was preached by the Holy Spirit sent down from heaven. This is certainly the Lord's day. It is as certainly the memorial day of the church as is the fouth of July to the United States of America. Here is what we would call a combination argument. "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (Acts 2:42.) Here are four items bound together—teaching, fellowship, breaking of bread and prayers. Two of them, breaking of bread (Acts 20:7), fellowship (I Cor. 16:1-2) are associated with the *first day of the week*. Then how are we to separate them from the other items of worship on that day. "What God has joined together, let not man put asunder," is as binding in scripture as in the marriage relation. No one can break bread "steadfastly" who breaks it but once in a life time. And how can they "continue steadfastly" if they miss 26 Lord's days in the year and only commune semi-annually? Or when they miss three months at a time for "Quarterly Meeting?" It is impossible. It is the clear indication of God's will that we should meet upon every first day of the week to break bread. But some will say, "It does not say *every* first day. Neither did it say *every* Sabbath day." "Remember the Sabbath day to keep it holy." The Jews understood it to mean every Sabbath day. The man who violated this plain indication of God's will was stoned to death. (Numbers 15:32-36.) It is best to take no risks. It is no risk to meet on every first day of the week, to remember our Savior according to His divine appointment, the precept of His apostle, and the primitive example of His church.

When you want to study the four-fold purpose of the communion, think of Joint-participation, Proclamation, Self-examination, and the Commemoration. But some will say I can see nothing in it. That may be true. But there is a reason. One may find a tin-type picture in the road,

look at it briefly, and carelessly toss it over the fence. I am looking for that very picture. I with difficulty will climb over the fence and part the weeds and seek diligently till I find it. When at last I find it, oh, what gratitude is awakened in my heart, what sacred and holy memories rush into my mind! My heart beats a little faster, my eyes are wet with tears. I have found my mother's picture.

The other man could say, "It is nothing to me." He was not a member of my mother's family. She was no relative of his. Some are not in the Lord's family. They are not related to Him. If they once were, they have no longer any appreciation of that relationship. But when I look at mother's picture, I think of the home of long ago, the hewed log house, the shedded kitchen, the old well sweep, the family orchard, father, brothers and sisters who have crossed the turbid Jordon to their eternal home. I look at mother's picture and it speaks to me of her love and tears and prayers, and my heart goes out through the gloom of this world to that beautiful somewhere, and calls for mother, mother, mother! We point to the pictures on the wall and we say, this is our child, that is our mother and father, these are our children. Trans-substantiation never enters our minds. We never regard relics, monuments, pictures or memorials of any kind as literally trans-substantiated. Even so when the Savior took the bread He said, "This is My body," and the cup, "This is My blood," He was giving us a picture of Him who was bruised and mangled for our transgressions, who poured out His blood for the remission of our many follies and sins, by whose stripes we are healed.

"Lest we forget, lest we forget!" This memorial speaks to us of our Creator, our Redeemer, our Lawgiver, our final Judges. In our ignorance He is our teacher, in our weakness He is our strength, in our sickness of heart and soul He is "the balm of Gilead." He is our rock, a shelter from the storm. We are the sheep of His pasture, He is the Lord and Bishop of our souls, we are the sheep that were lost but He found us. We were the prodigals, but He welcomed us home. We were ignorant, sinful and

polluted but He washed us in His own precious blood. His heart is touched with the sins of the city and He weeps over Jerusalem. He is found weeping at the grave of Lazures; He is kneeling, prostrate in the garden, exceedingly sorrowful, He sweats as it were, great drops of blood; He crys alone upon the cross, "My God, my God, why hast Thou forsaken Me?" Surely He has borne our sorrows and carried our griefs. Shall we be so ungrateful as to forget Him? When He said, "This do in remembrance of Me," it means to us, not to forsake the assembling of ourselves together as the manner of some is but exhorting one another so much the more as we see the day drawing nigh. They who serve the Lord faithfully here and will hold in grateful remembrance the suffering He has endured for them, shall be "before the throne of God; and they serve Him day and night in His temple: and He that sitteth on the throne shall spread His tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes." (Rev. 7: 15-17.)

SORROW, CONFESSION AND RESTITUTION

SORROW, CONFESSION AND RESTITUTION

By A. B. Lipscomb

Preaching upon some themes is optional with the preacher. He may or may not discuss them as circumstances may demand. But preaching repentance is a prime necessity. Repentance is as old as sin, because sin calls for and demands repentance. Had there been no sin there would have been no repentance or necessity for it. The only way to get rid of the guilt and consequences of sin is through repentance. While repentance cannot change the nature of the sinful act it can avert its terrible consequences upon the actor.

In view of its importance we are not surprised at the emphasis laid upon repentance in the New Testament. It was the burden of John's preaching. His message was, "Repent ye; for the kingdom of Heaven is at hand." Jesus taught it repeatedly by precept, parable and exhortation. His warning is, "Except ye repent, ye shall all likewise perish." It was a part of the Great Commission: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." True to their Master's example the Apostles stressed repentance. Paul declared, "The times of this ignorance God winked at; but now commandeth all men everywhere to repent."

What is repentance? Since so much depends upon it we should know what repentance is and how it is produced. Usually the short definition is the best definition. Repentance, briefly defined, is "a change of will caused by sorrow for sin and leading to a reformation in life." We can understand this definition better if we consider and take account of the three main elements that enter into repentance.

(1) Sorrow. Repentance is often declared to be

"sorrow for sin." This is not an adequate definition. Sorrow is a constituent part of repentance, but because a part of a thing is not equal to the whole, it is inaccurate to say that sorrow is repentance. Again it is sometimes stated that, "Sorrow is the first step toward repentance." Here, too, we must think closely and speak guardedly. True enough, sorrow is the first step, but this is not true of every sorrow. We speak scripturally and accurately when we say that godly sorrow is the first step toward repentance. Paul distinguishes between two kinds of sorrow: "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death" (2 Corinthians 7:10.) The sorrow of the world has no real depth. It is not sorrow for sin but sorrow provoked by the penal consequences of sin. A burglar or a bootlegger is caught and placed in jail. He is sorry that he was fool enough to be caught and is in distress simply, and, for no other reason, than because he is in prison. Worldly sorrow is shallow and ephemeral. No sooner does the man get out of prison and free from punishment than he returns to the same old sin, the burglar to his house-breaking and the bootlegger to his illicit whiskey making, much as a hog returns to his wallow in the mire.

The Bible affords some conspicuous examples of each kind of sorrow. Just after the plague of hail had been sent upon the land of Egypt, "Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the Lord is righteous, and I and my people are wicked." Whatever the theologians may have to say about God's hardening of Pharaoh's heart it is good to note that Pharaoh himself declares that God is righteous. He lodges no complaint against his Maker. It is significant, too, that we are told no less than seven times that Pharaoh hardened his own heart before it is stated that God hardened this wicked ruler's heart. There was no depth or sincerity to Pharaoh's words. His action shows merely the sorrow of the world. "And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he

and his servants." Their sorrow ended with the passing of the hail. Give Pharaoh credit only for a pretty speech.

When the prophet Samuel called attention to Saul's flagrant disobedience, the first King of Israel said, "I have sinned; yet honor me now, I pray thee, before the elders of my people, and before Israel and turn again with me, that I may worship the Lord, thy God." So far from being an expression of real sorrow these words are hollow mockery. It is a strikingly inconsistent and incongruous attitude for a man to declare, "I have sinned," and in the very same breath request that he be honored before the elders of his people. What a contrast is found in the contemplation of David's sorrow. When Nathan by the use of a simple parable made the King see the full flagrancy of his sinful act, David said unto Nathan, "I have sinned against the Lord." Not such a long speech as that of Pharaoh or of Saul, but in it there were humility and contrition and grace. Truly it was an expression of godly sorrow. And Nathan said unto David, "The Lord also hath put away thy sin; thou shalt not die." In like manner we may compare the sorrow of Judas Iscariot who "repented himself" in a worldly sort of way with that of Simon Peter who "went out and wept bitterly." The one is the remorse that leads to suicide; the other is an expression of godly sorrow that leads to repentance.

Tears are not always a token of repentance. We sometimes think that when one cries, especially if it be a strong man, he is genuinely sorry. But this does not necessarily follow. Actresses and moving-picture heroines shed literally buckets of tears. They are paid to weep artistically. There must be something deeper than our tears.

(2) Confession. Godly sorrow leads to confession. This should be an easy and natural step. One, who is sincerely sorry for sin, does not need to be coaxed or goaded into making a confession of wrong doing. On the other hand, He will insist upon such a course. Some people are squeamish about making a confession. They

regard it as an unmanly or unwomanly thing to do. A thoughtful study of some of the grandest characters in the Bible shows clearly that they did not cherish any such maudlin sentiment. Take Ezra for example. He is one of the best of the Old Testament rulers and is frequently referred to as "that good King Ezra" to distinguish him from the wicked class. What did he think of confession of sin? His own example follows: "And at the evening sacrifice I arose up from my heaviness: and having rent my garment and my mantle I fell upon my knees, and spread out my hands unto the Lord my God, and said, O my God, I am ashamed and blush to lift up my face to thee, my God; for our iniquities are increased over our head, and our trespass is grown up unto the heavens." Ezra 9:5, 6.

There is no better example of purity and courage and loyalty under adverse circumstances than that of Daniel. Young people of every age have been admonished by the words: "Dare to be a Daniel." What is his testimony concerning confession of sins? It is recorded thus: "And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love Him, and to them that keep His commandments: we have sinned, and have committed iniquity, and have done wickedly, and have rebelled even by departing from Thy precepts, and from Thy judgments." (Daniel 9:3-5.)

In the New Testament we find the Apostle Paul calling himself the "chief" of sinners and Simon Peter imploring Jesus with these words: "Depart from me: for I am a sinful man, O Lord." Surely, if men like Ezra, Daniel, Job, David, Peter and Paul could humble and prostrate themselves before God and make public acknowledgement of sins, we lesser mortals cannot refuse to do as much on the ground that it is a weak and unmanly thing. Really it is the only manly course left for us to take. In such a case it is unmanly to hesitate and falter.

Furthermore, we are taught to confess our sins not only to God but also to one another. The beloved John writes: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." James exhorts: "Confess your sins one to another, and pray one for another, that ye may be healed." We are not enjoined to confess our sins to the priest or to the preacher, but "one to another." Our confession should be as true and as genuine as the godly sorrow that precedes it. We should make the confession open and frank and full without any "ifs" and "ands." The story is related of an old colored slave who had become fatally sick. He was visited by his master, a good man, and was urged to make peace with God by forgiving everybody. But the old man had cherished a grudge of long standing against Zeke, a fellow slave. It was hard to forgive him. But his master was insistent that there be a clean slate. Finally, the old colored man said, "Well, I'll forgive Zeke, but if I gits well, dat nigger better look out." Let us make our confession without any mental reservation.

(3) Restitution. The third element in repentance follows confession It is a very important and necessary step in that it provides a test of true repentance. John said to his converts: "Bring forth therefore fruits meet for repentance." The story of Zaccheus teaches the lesson of restitution. He was little in stature but big in character. The presence of Jesus affected his eye, ear, hand and foot. When Jesus' enemies murmurred against Him because He went in to be a guest of Zaccheus, the latter "stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken anything from any man by false accusation, I restore him four fold." In cases of extortion the Jewish law provided that the offender should restore the principal and one-fifth; the Roman law required that the guilty party restore four times as much as he had taken away. Zaccheus was a Jew and might have satisfied the Jewish law by restoring the principal and one-fifth, but his man-

hood is portrayed in the fact that he chose the harder law.

When that unique evangelist, Sam Jones, was in his prime he had a custom of asking all of those in a vast audience who accounted themselves sinners, to stand up. Usually the whole audience would stand, at which Mr. Jones would shout, "Now, sit down and quit your meanness." This sally provoked laughter, but really the advise given was inadequate and misleading. It is not enough for the sinner to quit his meanness. That may be half his duty, but it is not the better half. That is only negative. The positive and better half is for the sinner to make so far as possible full and free restitution for the wrong he has done.

There is a statement in connection with the account of the Phillipian jailer that leaves no doubt as to the genuineness and sincerity of his repentance. We are told that "he took them the same hour of the night, and washed their stripes." Even before he is baptized the jailer begins the work of restitution by washing the bruised and bleeding backs of Paul and Silas. The reason why salvation has never come to the homes of many professed Christians is because they have never attended to their stripe washing. Until they do, their professed faith in Christ and the church and the world of good things is humbug and cant, hypocrisy and sham. Do you ask where to begin the work of restitution? Begin, as did the jailer, with those nearest to you. Make it right with father and mother. And, you parents, make it right with your children. Husbands, make up for the wrong you have done the wives whom you vowed to love and cherish. And, you wives, do as much for them. Go to that neighbor, whom you have slighted or abused, and show him that you love him notwithstanding.

God can do no sin but, nevertheless, He gives us His own personal example of restitution in His dealings with Job. As a test of that man's faith He took away all of his property and his dearest earthly possessions, and reduced him to a condition of penury in sackcloth and ashes. But when Job proved himself faithful and the test was over,

"The Lord blessed the latter end of Job more than his beginning." Thus God demonstrated His right to take away and His willingness to make a rich and gracious restoration.

Jesus said to the rich young ruler, "Sell all that thou hast, and distribute unto the poor." Do you say that is asking too much of a man, that it is demanding too big a sacrifice? Finish the sentence and you will see you are mistaken. * * * —"And thou shalt have treasure in heaven: and come, follow Me." Jesus loved that man so much He would exchange the imperishable riches of heaven for His perishable things. Had the young man taken the Savior's advice he might have been numbered with the twelve. The Christian religion does not rob us of anything; it does not take anything out of our lives that is worth the keeping. But it adds and adds, and it multiplies and multiplies again and again. William Jennings Bryan truly said: "Jesus Christ is a Master in addition, not in subtraction." And he learns this quickly who walks along the pathway of sorrow, confession and restitution.

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RIGHTEOUS CONTENTION

RIGHTEOUS CONTENTION

By Fred M. Little

> "Beloved, while I was giving diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints." (Jude, third verse).

How pleasant it is to meditate concerning the attractiveness of Christ. He was the embodiment of love, humility, and compassion. His submissiveness is described in the following language, "He was led as a sheep to the slaughter; and as a lamb before his shearer is dumb, so He openeth not His mouth." The great Apostle Peter beautifully portrays the character of our Lord when he refers to Him as one, "Who did no sin, neither was guile found in His mouth; who when He was reviled, reviled not again; when He suffered, threatened not; but committed Himself to Him that judgeth righteously." (I Peter 2:22, 23). Truly the Nazarene rises in our estimation to the highest pinnacle of true greatness and the effulgence of His radiant life is glorious because He possessed to the superlative degree such divine characteristics. Earthly mortals are made better and their lives richer by aspiring to attain the ideals of the Christ. Only those who cultivate and develop such divinely magnetic attributes will be worthy of the sacrifice of the Son of God.

We are to remember that the Prince of Peace was entirely passive so far as a combative nature was concerned, but we are not left in doubt as to sterner qualities of His nature. He possessed courage that was stoical in nature, and convictions that were as adamant. He was unyielding from principle and positive in denouncing wickedness. We are not to conclude that the Author of our Salvation never caused any friction socially and religiously. Matthew represents Him as saying, "I came not to send peace, but a sword" (Matt. 10:34). Which we understand to mean the enunciation of the great truths

and principles of Christianity would incite the devil's malice and he in turn would cause much variance. Christ anticipated division between nearest relatives, and prepared His disciples to expect bodily death and to endure persecutions. John the Revelator refers to Jesus as the "Lion of the tribe of Judah." Indeed a very striking metaphor, for as the lion, the king of beasts, stalks through the forest and all other animals tremble at his roar and seek refuge; so would the King of Glory walk among men and lay bare all error, hypocrisy, and sin to the extent that the religious leaders at the time He was on earth would cower in terror at the scathing rebuke of their pharisaical worship. The temple was cleansed of its corruption when the Institutor of the New Way said, "My house shall be called a house of prayer, but ye make it a den of robbers." (Matt. 21:13.)

There is then the balanced proportions of the religion of Christ. Love, joy, long suffering, patience, goodness, and mercy on the one hand and stern opposition to sin and error and earnest contention for all that is right on the other hand. The admonition of Jude was given as instruction for the benefit of those who would be characters without decision. The "weak kneed," so to speak. Those who would prefer to go the way of least resistance. The book of Jude, from which the text of this discourse is taken, fairly bristles with warnings against false teachers and their ungodly work. The line of cleavage must ever be kept deep and wide between truth and error, right and wrong, good and evil. Darkness has no agreement with light. Darkness is the absence of light. Just as light removes or dispels darkness, so does truth remove ignorance, error, and superstitution from the hearts of men.

In this good year nineteen hundred twenty-three when these thoughts are being penned, one of the tendencies of the time is for those who claim to love the Church of God to compromise truth with error, persuading themselves that it is better to be amicable with conditions around them than it is to lovingly, kindly but positively contend against that which is contrary to God's Word. I speak that

which is as true as an axiom when I say to the reader who may be permitted to think of what I write long after the hand that writes has returned to dust, that it is the spineless and unsettled in their convictions that drift with every adverse current of doctrine and practice. James says, "The double minded man is unstable in all his ways." It takes decision and strength of character to breast the tide of materialism, commercialism and worldliness of this age. Much error has come into the religious bodies or organizations of the twentieth century, that must be stoutly contended against. All must know that infidelity masquerades in different forms, sometimes in the livery of religion; such as Christian Science, so-called; Russellism and other false theories. Those who are convinced that the Bible is the word of God must contend for it, because there are those who would take from us the dear Old Volume we love so much. They say the story or account of the creation is no more than a myth. Bold in their declaration that God did not create man of the dust of the earth and breath into his nostrils the breath of life and he became a living soul. Such would-be scientists tell us that the law, every seed produces of its kind, is not true, for of the monkey did man originate. Such infidelity should cause every believer to resolve to take his stand upon the fortress of God's eternal truth and put forth every effort to preserve the bulwark of civilization—The Bible as we have it, and the revealed truth therein as the words of inspiration. It is to be hoped that none will ever be so amicably inclined as to refuse to remember the injunction in the text to, "Contend earnestly" for the truthfulness of what the Bible has to say about creation or anything else concerning which it speaks. May we cause a skeptical world to know that we are fervent contenders that the Genesis of the Bible is the correct history of the beginnings of things.

We live at a time when people are progressive. It is known as a progressive age. Not only do people claim the right to progress in material things, but some would and do insist that religion is progressive also. While it is true that concerning anything which God has not legis-

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lated man has the liberty to develop his inventive genius, that he may alter, improve, develop in things material to his heart's content, yet it is not in the purview of man to attempt to add to nor take from what God has revealed. If there is any lesson that our Heavenly Father has endeavored to impress upon the denizens of earth, it is that He is every ready to bless those who learn His will and be content to comply with His instructions. It would be too tedious, perhaps, to cite many instances to confirm the statement just made, so I shall be content to take a statemen made by Paul in the tenth chapter of first Corinthians, which says, "Now these things happened upon them (Israel) by way of example; and they were written for admonition upon whom the ends of the ages are come." By studying the history of Israel we learn that God blessed them when they obeyed His commandments and punished them for their disobedience, and the writer of the Corinthian letter said that it is written for an example unto us. The words of Christ should be sufficient to convince all that a strict adherence to His word in all religious activities must be the practice of those who would be His disciples, for Matthew records, "Therefore, whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man who built his house upon a rock." Because of these and other facts spoken in the Bible, it becomes the duty of all who would reach the heavenly goal to never be willing to compromise truth with error. Very sharp contention may be necessary sometimes to demonstrate that there are yet those who promise to keep the banner of Prince Immanuel unfurled and never shall the flag of truce with anything contrary to His righteous will be held up to the satisfaction of his satanic majesty. God's people should ask no quarters of evil nor should they propose to give any. The paragraph is concluded with the statement in all matters of revelation man must be content to leave untouched that which is revealed and be content to let God rule over him through His divinely appointed way. It is dangerous in progressing to digress from the teaching of God's word.

One of the many things for which Christians must

contend is obedience to the civil laws. Titus was told to "Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work." Christianity makes of the citizens of a country better citizens. So long as the civil laws do not conflict with divine law then the civil law is to be respected and obeyed. It shall ever be the duty of the followers of Christ to be law-abiding subjects. The Christian can have no encouragement to give to those who would defeat the purpose of our civil law to prevent the sale and manufacture of intoxicating liquors. That person is a menace to the peace and safety of his community who knowingly and wilfully takes the law in his own hand to disregard and trample underfoot its demands to satisfy his own appetite or greed for gold. We insist that here is a point of attack for all the batteries of the forces of righteousness. God's kingdom is not of the world, but it is in the world and is to reflexively leaven the kingdoms of the world. A very great privilege it is for preachers of the Gospel and teachers of the principles divine to have a part in making this world a better and safer place in which to live by stressing the necessity and importance of all men being unselfish enough to loose sight of self and selfish interest and conform to the statutes of the government under which they may live. Anarchy, chaos, and the rule of might for right will result if the nations of earth forget that man is amenable to God for being a rebel against the constituted authority under which he may live. Obey the powers that be, was given for all people for all ages, and until those powers call upon its citizenry to do that which would violate God's supreme law over all nations and peoples, then and only then would a Christian be justified in refusing to obey such demands. With pride should the Church of God point to its membership as living examples of those who stand for law and order, and the enforcement of the same.

I would not fail to mention in this discussion of righteous contention that as surely as the sun in the heavens above us shines, the Maker and Preserver of us knows our natures, as well as our needs; and has provided amply

for the social interest of man. It is quite true that in the many centuries through which man has lived varied conditions have arisen with many complex phases, but for all conditions, Infinite wisdom has ordained the home, with the husband at the head of the family, to be the moral training ground for church and state, as indicated in Holy Writ in these words: "Ye husbands, in like manner, dwell with your wives according to knowledge, giving honor unto the woman as unto the weaker vessel, as being joint heirs of the grace of life." Incidentally, Paul mentions in I Cor. 1:3 that "The head of the woman is the man." That we may not forget the Divine legislation concerning the sacredness and perpetuity of the marriage I quote again the Apostle to the Gentiles in Rom. 7:2, 3, "For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband, so then if while the husband liveth, she be joined to another man, she shall be called an adulteress; but if the husband die she is free from the law, so that she is no adulteress, though she be joined with another man." We have absolutely no assurance that God will ever be pleased with any people who ignore such teaching concerning the marriage. As we behold the reckless manner in which people run rough shod over these and other Scriptures bearing along the same vein of thought, causes us to say as the disciples of old said, "That is a hard saying." But duty demands as well as loyalty to God's teaching that we point to this divinely erected standard of the most sacred social relation, that of the holy bond of matrimony. Remember this law was given for every social condition, and unfortunate is it indeed that any would ever presume to divorce and remarry contrary to what God has taught. It has the tendency to destroy the sanctity of the home and to create a false social standard. For instruction concerning modesty we are not left in doubt. Read I Peter 3:1-3, "In like manner, ye wives be in subjection to your own husbands—whose adorning let it not be the outward adorning of the braiding of the hair, and of wearing jewels of gold, or of putting on apparel; but let it be the

hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price." This teaching ought to cause not only the women, but men also, of any age that God teaches, to not be vain, and dress extravagantly for show, but rather the purity or beauty of heart is the jewel of His all-seeing eye. Lovers of truth, hark back to old standards of living and contend that all return to God's social order. When it is adopted by those who love righteousness they will be made to live happier in the present world and increase their chances to gain a home in heaven.

That which gives us great pleasure to herald abroad the reason we have a right to exist as a religious people is the fact that when the world had grown weary of denominational barriers and men of great intellects were seeking truth and a ground of unity for all who would rejoice to know that the Lord's prayer of the seventeenth of John was indeed answered and was being manifested in the oneness of all such in faith and practice. These great men turned to the word of God as the sunflower turns toward the light. Near the beginning of the 19th century the Campbells and those who were associated with them in the search for the bridge across the chasm that divided the religious world, announced to the waiting world that the way was plain and easy. Reduced to its simplest form it was couched in this language, "The Bible alone without any human addition in the forms of creeds and confessions of faith." To call Bible things by Bible names and keep Bible ordinances in Bible ways would comply with the instruction of the Holy Spirit which was and is, "Be joined together in the same mind and the same judgment." "All speak the same thing," "If any man speaketh, speaking as it were oracles of God." It was evident that such a course would lead to the Apostolic order of organization and worship where all congregations had the same or common doctrine and practice and not a different church with a distinctive doctrine but all one head—Christ; and all members of each congregation and all members of the "body of Christ," each member a "branch of the vine" abiding in Him "that all may be one."

This state of affairs would naturally bring about the condition religiously that is indicated in Eph. 4:4-6. "There is one body, and one spirit, even as also ye were called in one hope of your calling; and one Lord, one faith, one baptism, and one God and Father of all, who is over all and through all and in all." As these principles were those of the faith once delivered to the saints though obscured and hidden by the Roman Church and the Ecclesiastical organizations of that time it was still God's will that they be contended for. How well those great lovers of God's order of things did their work, history has recorded Suffice it to say, they with courage and faith that could not be shaken went forth and proclaimed to a hesitating, doubting, and criticising world that the way to Christian Unity was "Back to the Bible" and it alone for all you teach and practice. The seed of the kingdom of heaven was the word of God and it sown into good and honest hearts would produce Christians and unmixed with any human teaching or other seed than the word would produce only Christians. Some who accepted such teaching in theory have not been as free from entangling alliances with creeds and opinions of men as they could have been for some have since incorporated organizations and practices not consistent with the "Faith once for all delivered to the saints." But perhaps half a million of those who have seen the truth and wisdom in launching their barks religiously in this course are still not ashamed to "Contend earnestly" for the church of the New Testament with its order of work and worship. Without the fear of successful contradiction I now announce that to in the spirit of Him who died for us challenge every doctrine and practice not taught in the Book of God is the duty of all who recognize that which is likely to mislead and cause souls to be lost. By all means, the need of the day is a restoration of the liberality of the Church of the first century, with its simple worship, praise in song or spiritual hymns sung and accompanied with no other instrument than a heart of faith attuned to express God's goodness and love, and salvation. Wearing no other name than that of Christ, and knowing no law of induction into

the Spiritual kingdom of God then that which is indicated in the New Testament which in detail is, faith in Christ, repentance of sin, and obedience to Christ's will which demands that believing, penitent people be baptised in the name of the Father and the Son and the Holy Spirit. The promise of such obedience is to be added to the one body, remission of sins, or a new creature in Christ Jesus.

To fail with all the earnestness of our souls to cry aloud and spare not concerning such fundamental truths would be to fail to preach the Gospel in its fullness and power which would jeopard our own souls and those we fail to teach or those we mislead. Regardless of whether or not such teaching or contention is popular the salvation of the teeming millions of earth depends upon it. With the faith worthy of our sires in the Gospel our prayer is, all who have taken their stand with those whose chief delight is to see Christ and His Church exalted will buckle on the armor of Jehovah and stand four square for the blood bought church of our Redeemer. Be not weak nor afraid for the race is not to the swift nor the battle to the strong.

I close not this message without speaking of a kind of contention that is unscriptural and that is contention among brethren. In 2 Tim. 2:23, 24 we are told, "But foolish and ignorant questionings refuse knowing they gender strife, and the Lord's servant must not strive, but be gentle towards all, apt to teach." First we are to be sure we erect no barriers to full fellowship as Christians where God has erected none. The factious man or contentious man that is a menace to the peace and harmony of the church is one who takes some question of doubtful meaning and makes it a principle upon which he would presume to say if you do not accept this as a rule of faith and practice as though enjoined of God I shall have to cause a disturbance by contending with you about it. Unfortunately some of our very able brethren have turned their batteries loose on each other rather than on sin, Satan, and wickedness. The Church of our Lord has been made to suffer because of unbrotherly and unchristian contention. We must forbear one another concern-

ing untaught questions. Selfishness is usually the crux of petty scismatic controversies that disturb congregations.

Be strong in the Lord and the strength of his might is the ambition of the followers of the man of Gallilee. We wrestle not against flesh and blood but we must have on the whole armor of God that we may be able to stand against the wiles of the devil. We are to fight the good fight of faith and in so doing endure hardness as good soldiers, for soon the battle will be over and the victory won and all the soldiers of the cross will lay aside their armor and put on the victor's crown.

William Cullen Bryant expressed the proper spirit in which to approach death in the following lines:

So live that when the summons comes to join
The innumerable caravan which moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go, not like the quarry-slave at night,
Scourged to his dungeon, but sustained and soothed
By an unfaltering trust, approach thy grave
Like one that wraps the drapery of his couch
About him and lies down to pleasant dreams.

TO WHOM SHALL WE GO?

TO WHOM SHALL WE GO?

By T. Q. Martin

On the eastern side of the lake of Galilee, called also the sea of Tiberius, Jesus had fed a multitude of people from five barley loaves and two fishes. When He saw that the people were about to make Him king by force, He retired into the mountain alone.

When evening came the disciples entered into the boat and started across the lake to Capernaum. A storm arose and the sturdy oarsmen rowed against the tide until they had gone about twenty-five or thirty furlongs when Jesus came to them, walking on the water. When they recognized their blessed leader they gladly received Him into the boat and soon reached the western side of the lake.

This miracle, the feeding of the multitude, is recorded by all four of the writers who have told us of the life of Jesus. The resurrection of Jesus is also recorded by the four. This fact indicates to me the power of the Christ to take care of both the temporal and spiritual needs of men.

On the next day the multitude cross the lake and find Jesus. They having seen that Jesus did not enter the boat with His disciples, express surprise at finding Him at Capernaum, in these words: "Rabbi, when camest thou hither?" Jesus then delivers a discourse in which He sets forth the pre-eminence of spiritual over temporal needs. He came to provide, specially, for the soul's need; to satisfy heart hunger. When he declares that "Except ye eat the flesh of the Son of man and drink His blood, ye have not life in yourselves," they are offended and begin to desert Him. We understand His language to mean, except you appropriate the blessings that come to you through My life, My death, My atoning sacrifice, there is no spiritual life for you. Finally all have gone but the twelve, and Jesus turns to them and says: "Would ye also go away?" "Simon Peter answered him Lord, to

whom shall we go? thou hast the words of eternal life." (John 6:68.)

This question, "To whom shall we go?" is the most vital of all questions that are before the world today. The world is restless, uneasy, unstable. There is an inward longing for someone who will arise and lead us to peace, quietude, tranquility.

1. In international problems this question is pressing for solution. The cruel, unprecedented war came on and each nation involved, with the question "To whom shall we go?" crowding to the front, turned to someone as a leader. After the waste of billions of dollars and the sacrifice of millions of lives, the Armistice was signed. Upon the signing of the Armistice, many began to cry: "Peace! Peace!" But in the language of God's prophet they have cried, "Peace, peace; when there is no peace."

Now since the signing of the Armistice we have the same old restlessness, turmoil and strife. The world is yet like a seething volcano. Why? Ah! When the nations asked the question: "To whom shall we go?" they looked in the wrong direction for leadership. There is a willing and all-powerful leader that would have kept all nations out of the war; but the nations would not have His leadership. Who is that Leader? Jesus Christ.

Now, reader, let me call your attention to a significant fact. Since the signing of the Armistice, every nation has virtually repudiated its wartime leader. To me the significance of the fact is simply this: "We looked in vain. You have not helped us out of the difficulty." May God help us to understand that there is one and only one panacea for the world's illness—and certainly the world is sick—and that is "Back to Christ." Human plans and human leadership will but plunge us deeper into the complexities and perplexities of the problems that confront us. The League of Nations, the World Court and all other schemes of men will prove to be "cisterns that can hold no water."

Let every Christian cry mightily "Back to Christ!" and let him back up that cry by a life of humble service to God and man. The world today needs the Christ. Let

us get away from Churchianity and arise to the practice of Christianity.

"For all they that take the sword shall perish with the sword." (Math. 26:52.) "Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you." (Jno. 14:27.) These are some of the sayings of the Prince of Peace, and we can not imbibe His spirit and yet shed the blood of our fellowman. O Father, help us to be Christians in deed and in truth.

2. In national problems the question is no less important than in problems that are international. But I am limited in space and can not deal extensively with this vital theme. I am trying as a preacher of the gospel to point out the one safe way out of all our perplexing difficulties in conection with our life as a nation. This does not require wisdom nor learning. If it did I should not take up my pen to write on the subject; for men renowned for erudition and wisdom have dealt with the problem to little purpose. The need of the hour is faith in Jesus Christ. If we perish as a nation it will be because we refuse to drink of the water of life.

The capital behind our industries and our factories, and the labor necessary to keep them going, must be adjusted the one to the other or there will be a continuous state of virtual civil war. Arbitration boards have been established and council after council has been held but has the matter been settled? No. Can the problem be solved? Yes. By whom? "To whom shall we go?" To Him who is the great problem solver of the ages. Would that I could blaze with the words of fire into the hearts of all American citizens today this vital message. Never will our problems national be solved until we apply to their solution the principles of Christianity. And here let me emphasize again the fact that this is true of both national and international problems. Just as soon as men learn that they can not carry on business successfully without Christ, there is going to be a great change. That lesson man must learn sooner or later. The sooner he learns it the better for the world. How can we have industrial peace? In one way and in one way only, namely.

through the Prince of Peace. Here is the solution, plain and simple. And it is not simply *a* solution, but *the* solution. "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets." (Math. 7:12.) Where is the man who believes otherwise than that the practice of this one passage of scripture would put an end to all strikes, to every clash between employer and employee? The hearts of men are full of selfishness and selfishness is the very antipode of Christianity.

Notwithstanding the slurs of the "modernists" against the simple teaching and claim of Jesus of Nazareth, to that claim and to that teaching the world must come, or destruction is the only alternative.

3. In our domestic problems we are puzzled and know not which way to look for aid, until helpless we turn to Him who said, "I am the way." Thoughtful men and women have wept over the decay of American home life. Juvenile courts have been established for the correction of youthful criminals, societies have been organized for the moral reformation of youth, but crime continues. What shall be done? "To whom shall we go?" "Back to Christ" in the home is our only hope. Give the American youth a real Christian home and all is well. We have simply grown too busy in the recent past to be holy. Will every Christian, even nominal Christian, father and mother who reads this resolve and then carry out that resolve; Christ Jesus shall rule in our home. Morning, noon and night from our hearth-stone shall thanksgiving, praise and supplication ascend to the throne of God through Christ. Think ye that a moral wreck will grow out of a home like that? I tell you nay. Let each husband and each wife fix firmly in mind and in heart the language of the great Teacher: "He who made them from the beginning made them male and female, and said, for this cause shall a man leave his father and his mother, and shall cleave to his wife; and the two shall become one flesh." (Math. 19:4, 5.) Laws on the statute books are not going to hold man and wife together and save the home from disintegration. The teaching of Christ

operating in the heart and life is the only possible remedy for the evil that has already reached alarming proportions.

Friends, we must rally to the teaching and practice of Jesus of Nazareth or bid farewell to all we hold dear in home, church or state. We may just as well cease to dig waterless cisterns and return to the fountain of living waters. Our hope, our safety, our all is here. Will we arise and show ourselves to be real men and women in this the day of the world's great need?

The world will not be redeemed in lump, but the effort at redemption must start somewhere. Let it begin in your own heart, your own home, and it will work outward to the glory of God. The prize is set before us, we may win if we will. God forbid that we should delay. Let us be up and doing.

4. The problem of the ended journey. No one of us needs to be told that he must die, that he must come to the end of his earthly journey. "Death" is plainly written on everythnig in the physical universe. When I come to the end to whom shall I go? To whom shall I look? Loved ones who have been ever faithful to me can not go with me, nor for me. No arm from this side can reach across the valley. But blessed be God, He of whom it was said: "Thou hast the words of eternal life" can reach us from the other side.

In the judgment I must rely either upon myself or upon Christ. If I rely upon myself there must be nothing short of absolute perfection in me. Now I know I am imperfect. Absolute perfection is not possible to any human being, hence I am trusting in Jesus Christ. There is none other to whom I may go. There is none other who has power to save.

"And in Him are ye made full, who is the head of all principality and power." (Col. 2:10.)

CHRIST'S GOVERNMENT PERFECT

CHRIST'S GOVERNMENT PERFECT

By R. N. Moody

Jehovah endowed man with faculties that elevate him above the brute in that he gave him power to reason, believe, or disbelieve, to will and to act accordingly.

The degree of faith that man is capable of is called moral knowledge. He can know things that he never saw. I never saw the city of New York, yet I would unhesitatingly say that I know there is such a city.

Through these faculties man must be appealed to. If the appeal accepted be good, his course will be good; but if the appeal be evil his course will be evil.

Man, being thus endowed, is the only creature Jehovah made that is susceptible to temptation. So when Satan sought to overthrow the works of God, he began with man, with an evil appeal, led him to break God's law, since which time man had been a wandering sinner upon the earth. Many and futile have been his efforts to govern himself. The history of man's efforts at self-government presents a disappointing and pitiful picture. His first effort to form a stable government was the Babylonian empire. It was possessed of the weakness of its founders and promoters, selfishness, greed, and oppression. This government was followed by three other empires, all of which partook of the same nature. Since the breaking up of the Roman empire many smaller governments have risen to fall of their own corruption; and the existing governments of today are but little, if any improvement on any thing that has preceded them. Even our own beloved United States government is far from being perfect.

When fines, imprisonment, and death, legally executed, fail to enforce their measures, their last resort is to the bloody weapons of warfare. The history

of all human governments has been one of war, bloodshed and misery. Millions of lives have been sacrificed to the god of war; and, by far, the larger percent of the taxes, that have burdened and impoverished the human family, have been to defray the extravagant expenses of war. Even now, with our boosted civilized, and "Christian governments" the most barbarous and destructive weapons of warfare that were ever known, abound. Every nation, great and small, no matter how highly civilized, and how great their claims to be Christianized, maintain vast armies, with the necessary weapons of war, and are ready on the slightest provocation to plunge into war with all of its attendant evils. "Christian nations" are but little if any better in this respect than are heathen nations; in fact it seems that the more highly civilized and Christianized a nation is the more skillful and terrible it is in warfare.

While there is much talk of leagues and courts to bring about disarmament and peace and thus to prevent war, there is no encouraging prospect of such being accomplished. No nation contemplates disarming fully, for if they do not need arms to protect themselves against other nations, they will need them to maintain order at home.

All this shows the weakness and corruption of human governments, but better is not to be expected, for no stream can rise above its fountain. Man being corrupted by sin, it is not possible for him to originate and maintain a perfect government.

From the beginning of civil governments the wisest men have studied, discussed, and experimented, with different forms of government and have never been able to form one that even approximates perfection.

So it is high time that man was looking above, and beyond himself, for a perfect form of government.

The only perfect form of government conceivable

is presented to us in the New Testament. It is, first, an absolute monarchy. At first thought men revolt at such a government, for history abundantly shows despotism of such a government among men; but we add the thought that for the government to be perfect the monarch must not only have absolute authority, but he must be infallible. This is the only foundation that can be laid for a perfect government; and such we have in the government of Christ.

Jesus said to the apostles, "All authority hath been given to Me in heaven and on earth." (Matt. 28:18.) Peter said, "In none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved." (Acts 4:12.) "And what the exceeding greatness of His power to us-ward who believe, according to the working of the strength of His might which He wrought in Christ, when He raised Him from the dead and made Him sit at His right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named not only in this world, but also in that which is to come: and He put all things in subjection under His feet, and gave Him to be head over all things to the church which is His body, the fullness of Him that filleth all in all." (Eph. 1:19-23.) "Wherefore also God highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and of things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God th eFather." (Phil. 2:9, 10, 11.) These scriptures show the absolute authority that Jesus has, and He being infallible, His government is perfect. His government cannot be overthrown until He is dethroned, and as He is exalted at the right hand of the Father, and out of the reach of all opposition, that can never be.

As the dominion of Christ is the whole world, and the field of operation is on the earth, we will notice

next the appointments He has made to promulgate His laws, and to secure their execution.

It is common in all governments for those in authority to make such appointments as are necessary to protect and perpetuate the government, and to save it from disintegration.

The gifts or appointments that Jesus Christ made in forming His government are stated thus: "And He gave some to be apostles, and some prophets, and some evangelists and pastors and teachers." (Eph. 4:11.) In addition to these we find deacons in the church. (Acts 6:1-3; Phil. 1; Tim. 3:8.)

We will now consider these appoints in the order named.

APOSTLES. The apostles were chosen early in the ministry of Jesus and were witnesses of what He did and said from the baptism of John until the day He ascended into heaven. (Acts 1:21, 22.) Jesus authorized them to go forth and preach in His name, assigning them the world as their field, and every creature as their audience, and the salvation of men as their object. (Mark 16:15, 16.) He gave them the authority to bind or loose, to remit or retain sins, with the assurance that what they did would be ratified in heaven. He gave them the commission to guide them in this work, saying to them: "Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I with you always, even unto the end of the world." (Matt. 28:19, 20.) "And He said unto them, go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16:15, 16.) Then opened He their mind that they might understand the scriptures; and He said unto them, thus it is written that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in His name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things."

(Luke 24:45-48.) "Jesus therefore said to them again, peace be unto you: as the Father has sent Me even so send I you. And when He had said this He breathed on them, and saith unto them, receive ye the Holy Spirit; whosoever sins we forgive, they are forgiven unto them; whosoever sins we retain they are retained." (John 20: 21-23.) Thus were the apostles authorized to go forth as ambassadors for Christ. Never before nor since were men clothed with such authority, nor had such a trust committed to their hands.

The gospel entrusted to their hands was yet a mystery that was hidden, (I Cor. 2:6, 7) , and was to be revealed to the apostles through the Spirit (1 Cor. 2:10) and as natural men they could not know it (I Cor. 2:14). To reveal it to them, and enable them to preach it with absolute certainty, Jesus promised to send them the Holy Spirit to "teach them all things, and bring to their remembrance all that He said unto them (John 14:26), and to guide them into all the truth (John 16:13), charging them not to depart from Jerusalem until they were clothed with power from on high. (Luke 24:49; Acts 1:4, 5.)

On the first Pentecost after His ascension, Jesus fulfilled His promise to them when they were baptized in the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance. (Acts 2:1-4.) Beginning that day, they preached the gospel by the Holy Spirit sent down from heaven. (I Pet. 1:12.) They continued to preach their lifetime and before their death put the gospel on record in the New Testament scriptures. So today we have the same message the Holy Spirit brought them during the days of inspiration. Thus the apostles become our teachers for all time and there is no appeal from what they say.

PROPHETS. It seems that the New Testament prophets co-operated with the apostles in preaching the gospel and establishing churches and were to some measure inspired. (Eph. 3:1-5.) If they did any other work we have no account of it; and we know that Philip, Barnabas, Silas and Timothy labored with the apostles

in promulgating the gospel.

EVANGELISTS. As the apostles were mortal men, and must die, it was needful that some arrangement be made for their teaching to be preached for all time. To this end we have evangelists as a divine appointment.

The duty of an evangelist is set forth in Paul's letters to Timothy, as follows: "I charge thee in the sight of God, and of Christ Jesus who shall judge the living and the dead, and by His appearing in His kingdom; preach the word, be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and teaching." (2 Tim. 4:1, 2.) "Till I come, give heed to reading, to exhortation, to teaching. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of hands of the presbytery. Be diligent in these things; give thyself wholly to them, that thy progress may be manifest unto all. Take heed to thyself and to thy teaching. Continue in these things; for in so doing this thou shalt save both thyself and them that hear thee." (I Tim. 4:13-16.) "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." (II Tim. 2:15.) Thus we see that it is the duty of an evangelist to "Preach the Word" and that in so doing he may save himself and his hearers. Again Paul said to Timothy, "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2). So we see that the teaching of the apostles is to be transmitted from generation to generation through the ministry of faithful men.

Christ is head of the body or church which is an aggregation of the local congregations, the labors of the prophets and the apostles serve the whole body, and evangelists labor to build up the whole body, but the law of Christ is executed through the local congregations, who are independent bodies, yet bound together, not by a centralized or general government, presided over by an ecclesiastical dignitary, but by a common faith. To provide for this He gave some to be:

PASTORS AND TEACHERS. The functionaries filling this place are called "elders." (Acts 11:30; 14:23; 17:1-5.) "Bishops." (Acts 20:28; Phil. 1:1; I Tim. 3:1, 2; Titus 1:7.) "Steward." (Titus 1:7.) The references cited are from the American Revised Version and indicate the different phases of the work to be performed by the elders, who are, in the marginal readings, also called "overseers."

The qualification of the elders are given thus: "The bishop therefore must be without reproach, the husband of one wife, temperate, soberminded, orderly, given to hospitality, apt to teach; no brawler; but gentle, not contentious, no lover of money, one who ruleth well his own house, having his children in subjection with all gravity, (but if a man knoweth not how to rule his own house how shall he take care of the church of God?) not a novice, lest being puffed up he fall into condemnation of the devil. Moreover he must have good testimony from them that are without; lest he fall into reproach and the snare of the devil." (I Tim. 3:2-7; Titus 1:5-9.)

Their work is to take the oversight of the congregation, teaching and admonishing them, and to be examples to them in all godliness. (I Pet. 5:1-3.)

It is also their duty to guard against false teachers who come in to divide the congregation. (Acts 20:28-31; Titus 1:10, 11.)

There should be a plurality of elders in each congregation (Acts 14:23) to look after their spiritual welfare; and it is apparent that to have a board of such men in each congregation, is a wise arrangement, and far better than the modern one man pastor system.

DEACONS. They were temporal servants of the churches and looked after their temporal interests.

For what were these functions intended? "For the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: Till we all attain unto the unity of the faith, and the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fullness of Christ: that we may be no longer children, tossed to and fro and carried about

with every wind of doctrine, by the sleight of men, in craftiness after the wiles of error; but speaking truth in love, may grow up in all things unto Him, who is the head even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love." (Eph. 4:12-16.) What could be more perfect? Well did Paul say: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." (II Tim. 3:16, 17.)

This government has a perfect and indestructible head, Jesus Christ, and a perfect and indestructible law, the New Testament, and therefore cannot be surpassed nor overthrown.

How long shall the word stand in need of these things? As long as time shall last the apostles' teaching will be the light of the world, to bring sinners to Christ, and to instruct and build up saints. As long as there are sinners to be converted, and saints to be edified, we shall need faithful men as evangelists to reiterate the apostles' teaching, and as long as there are congregations to be guided in the paths of righteousness we shall need Godly men, as bishops, to take the oversight thereof. And as long as the church is composed of mortal men and women, and have to do with temporal things, they shall need deacons, or servants, to look after such things.

Another thing indicating the perfection of Christ's government, and its supremacy over all other governments, civil or ecclesiastic, is the demand it can and does make on the individual. No human government can, or does, demand of the individual purity of heart, for they could not know whether the demand was complied with or not, and therefore could not enforce their demand if such were made, neither could they mete out rewards or punishment for obedience or disobedience thereto.

Jesus said, "For out of the abundance of the heart the mouth speaketh." (Matt. 12:34.) "For out of the heart

come evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: these are things which defile the man." (Matt. 15:19, 20.) To purify this source of all evil, and thus correct the deportment of man, the law of Christ says: "Finally brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think of these things." (Phil. 1:8.) For controlling the conduct of man, this surpasses all of the laws that man ever enacted. Again Paul says: "If then ye were raised together with Christ, seek the things that are above, where Christ is seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth." (Col. 3:1, 2.) If all would do this all other law would be unnecessary.

In our dealings with our fellowman, the law of the Lord says: "Provide things honest in the sight of all men." Complete directions are given to guide us in the important relationships of life. To wives the law is: "Wives, be in subjection to your husbands as is fitting in the Lord." (Col. 3:18.) To husbands it says: "Husbands, love your wives, and be not bitter against them." (Col. 1:19.) This law is more fully set forth in the Ephesian letter. (Eph. 5:22-33), but, as briefly stated here, is as high above the laws of man as regards husband and wife as God is above man. If every wife and every husband would faithfully abide this law, separations and divorces would be unknown. When husbands and wives have to ask the courts of the land to grant them legal separation it is because one or both are disregarding God's law.

To children God's law says: "Children, obey your parents in all things, for this is well pleasing in the Lord." (Col. 3:20.) To fathers, it says: "Ye fathers, provoke not your children to wrath: but nurture them in chastening and admonition of the Lord." (Eph. 6:4.) Here is the family government "in a nut shell," and it is so perfect that nothing need be added to it.

Just now there is so much dissatisfaction in the industrial world between labor and capital, because one or both disregards God's law. To the laborer God says: "Servants, obey in all things them that are your masters according to the flesh; not with eye service as men pleasers, but in singleness of heart, fearing the Lord: whatsoever ye do work heartily, as unto the Lord, and not unto men: knowing that from the Lord ye shall receive the recompense of the inheritance: ye serve the Lord Christ." (Col. 3:22-24.) To masters it says: "Masters, render unto your servants that which is just and equal, knowing that you also have a Master in heaven." (Col. 4:1.) If masters and servants, or labor and capital, would live up to this law, there would be no friction between them, but they would go hand and hand in the great enterprises of the world, and would be mutual sharers of the benefits and blessings of the same.

If space allowed, much more could be said to show the perfection of Christ's government. It has an infallible head, its laws were given by inspiration, and are therefore perfect, not susceptible of improvement, they are addressed to the heart of man, and propose to govern him by purifying his affections and thus correcting his life. They teach wives their duty toward their husbands and husbands their duty toward their wives, children toward parents, parents toward children, servants toward masters, masters their duties toward servants.

There is not a condition in life to young or old of either sex but what the law of the Lord will adjust.

Let us bear in mind, that no law, human or divine, can enforce itself automatically. It must have the hearty approval, and obedience of its subjects.

So brethren and sisters, let us meditate on God's law "duty and right" and endeavor to conform our thoughts, deeds and words to its demands, and heaven's richest blessings will be ours throughout time and eternity.

THE GREAT PHYSICIAN AND HIS PRESCRIPTION

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THE GREAT PHYSICIAN AND HIS PRESCRIPTION

By C. D. Moore

"They that be whole need not a physician, but they that are sick.' (Matt. 9:12).

This is the language of Jesus to some grumbling Pharisees, who claimed to be whole. In their own estimation, they did not need Jesus nor anything He claimed to have. They should have been willing and anxious for Him to go to the Publicans and sinners who were considered by them to be unholy, or sick! The text hit them a hard lick, for they knew that, physically, the sick need a physician. Some people today need to learn that lesson. Jesus took this true principle in the physical realm to teach a grand lesson in the spiritual realm. Frequently, in the scriptures, physical sickness is taken to represent spiritual sickness.

How deeply interested we are in the curing of a dear, sick child, husband, wife, father or mother. We will watch and wait by their bedside day and night, till we almost sink down of weariness and loss of sleep; and that is quite commendable, too. We spare no time, no pains, trouble or expense to save that dear one alive to us a few days longer. We will borrow money, sell horse, cow, and some might even sell their poodle dog, or mortgage their homes and goods to save the dear one from physical death and separation from us.

But would we sell our cow, the poodle pup, or mortgage the home, or borrow a dime or a dollar to save the perishing souls of dear ones or strangers? Ah, that's the rub! Do we fail in this, because the soul is less valuable than the physical body? Do we believe that? No, we do not. Then what is the matter with us, that we do not make greater efforts to get the gospel out to those who never heard it?

Jesus says: "What shall it profit though you gain the

whole world and lose your own soul, or what will a man give in exchange for his soul?" The inference is that, we would be awful losers. Yet there are those who, like the Pharisees, will grumble and growl at our every effort to save the perishing souls out in the byways and destitute places—even the souls of those who are near and dear to them by the ties of nature.

A son becomes sick. Looks like he is going to die. Many doctors are in reach, one of which never lost a case. What do we? We send for the physician who never lost a case, to be sure. He comes, examines, makes diagnosis, and gives a prescription, and departs. The druggist fills the prescription. He dare not take from, nor add to, that prescription—not one thing. And how carefully the nurse or others follow the directions of the doctor who never lost a case. No one dares to change the medicine in the least, by adding to, or taking from it. No honest person would think of changing it the least bit, for the doctor never lost a case. He knows his business thoroughly, and all respect His word.

The good physician's prescription says: "Take one faith tablet, a whole repentance pellet, the good confession powder and a bath in water, and you shall be cured." In the sick room, with the physical life of some dear one at stake, who would think of leaving off one of these items? The patient himself would insist on taking it all—not even leaving off the bath! You could not get him to believe that a drop is as good as a bath. He has confidence —faith—in the physician who never lost a case, hence he takes the medicine as prescribed, sure. He don't slip the tablets and pellets under his pillow and pretend that he has taken them. Not a bit of it. Neither does he have a little water sprinkled upon him, and claim that he has taken the bath! No. He wants to get well, so he does as the physician says, for He never lost a case.

Well, Jesus is that Great Physician. Twelve men, apostles, graduated under Him. To them He gave the great prescription for the soul—the sin-sick and perishing soul. He went home to his Father. He sent the apostles to Jerusalem to begin their practice, and to preach re-

pentance and remission of sins in the name of the Great Physician. A great crowd gathered there. They were ignorant of the awful sin-sickness in their souls.

The apostles of the Great Physician made a diagnosis and pronounced their trouble to be "wickedness and murder." When they heard this diagnosis of their case, they were "pricked in their hearts." O, how badly (guilty) they did feel; and they cried out to the twelve saying, "Men and brethren, what shall we do?" The great prescription, that has never failed in a single case, was given to them by the Apostle Peter, who said, "Repent and be baptised, every one of you in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Spirit." And with many other words did He testify and exhort, saying, "Save yourselves—take the medicine given! Yes, He urged them to take it, to save themselves. And the record says that, "As many as gladly received His word were baptized, and the same day there were added about three thousand souls,"—to the cured list. Of course they took the faith tablet, the repentance pellet, and the baptism, or bath, and thus got well—were cured of all their ills—forgiven of all their past sins.

They followed the prescription *"gladly."* They did not change it one bit, because they had full confidence in the Great Physician who never lost a case. That prescription was to last unto the end of the world. (Matt. 28:19, 20.) Shall we change it? Shall we leave off the faith, or repentance or the one baptism? The Great Physician said: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophesy, God will take away his part out of the book of life, and out of the holy city." Paul says, "Though we or an angel from heaven preach any other gospel (prescription) let him be accursed." (Gal. 1:8, 9.)

Having taken the divine treatment, the "germs" are killed, and what next? Take the "tonic" to build up and gain strength and "grow." Therefore to the cured ones, Peter says, "Add to your faith virtue (courage), knowl-

edge, temperance (self control), patience, godliness, brotherly kindness and love," and you will not fall ill again, but if you lack or leave off these things, you will go blind again and forget that you were purged of your old sins—sickness. But he that taketh these things prescribed by the Great Physician, shall never fall—never be sick in soul again, but shall have an abundant entrance into the everlasting kingdom of our Lord and Master, Jesus Christ. And He said, "As new born babes desire the sincere milk of the word that you may grow thereby."

But if you quit the foregoing medicine or tonic, then what? You fall ill—as a child of God—not as an alien sinner any more, but as a child of God that has fainted by the way. Then what? Send for Peter. (Acts 8:20-23.) He comes. What's the matter with Simon? See the diagnosis at verse 21: "Thy heart is not right in the sight of God." "I perceive that thou art in the gall of bitterness, and in the bond of iniquity." That is the diagnosis of this case. This child of God had harbored and cultivated a wicked thought. Now what is the prescription in his case? "Repent therefore of this thy wickedness; and pray God, if perhaps the thought of thine heart be forgiven thee."

If Simon followed that prescription for the erring child of God—who had believed and been baptised some days before that—he got well, or was forgiven by the Father. If he did not follow the directions, of course, he did not get well—was not forgiven of that sin he committed after becoming a child of God.

At Jerusalem the alien sinners were commanded to "repent and be baptised" for remission or pardon of their sins; but when one went wrong afterwards, the same Apostle Peter told him to "repent and pray" for pardon. Note the difference in the two cases, and act accordingly.

THE PERFECTION OF CHRIST'S WORK IN MAN'S BEHALF

THE PERFECTION OF CHRIST'S WORK IN MAN'S BEHALF

By Ira C. Moore

Text: "All things have been delivered unto Me of My Father."—Matthew 11, 27. "And she shall bring forth a son; and thou shalt call His name *Jesus;* for it is He that shall save His people from their sins."—Matt. 1, 21.

These two statements, the first from the Lord Himself, and the second from the angel that appeared to Joseph, make it very clear and evident that man's salvation from sin and its consequences depends upon the Lord Jesus Christ. "The Son of man came to seek and to save that which was lost. "Luke 19:10. "Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners," I Tim. 1:15. Whatever the means and agencies He proposed to use in saving sinners may be, they must be complete and perfect and of the proper nature and kind to accomplish His great purpose through all time until He comes again and ends up the present order of things and "delivers up the kingdom (or government) to God the Father who shall be all in all," (I Cor. 15:24-28); if not perfect and complete, Christ's mission to earth is a failure. And surely no one is ready to charge Christ with failure. Paul declares that "He is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them," (Heb. 7:25).

The scope and strength of our first text is best seen in the light of the circumstances under which it was uttered. It is part of a prayer Jesus uttered following the upbraidings He gave the cities where most of His mighty works were done but with little or no perceptible effect —the cities of Chorazin, Bethsaida and Capernaum. The inhabitants of these cities were Jews and numbered possibly forty thousand. They therefore had the common Jewish idea of salvation; and if other Jews desired sal-

vation, these also did. But whatever Jesus taught them concerning the way of life and salvation, they rejected it. He knew, however, that they with all others, must accept His teaching and His plan in order to be saved. He had but a very small following compared with the population of these cities. We are justified in picturing Jesus and His few faithful followers, looking dejected and discouraged, in a crowd to themselves, and the many thousands of these cities standing over against them contemplating the smallness of the number following Jesus with the great number of those who were rejecting His teaching, and saying to Him, "Do you think You and Your little crowd are all that's going to be saved? Look at our great numbers! If none are saved but You and Your little gang, heaven will be a lonesome place."

His great heart was burdened; for He knew people at no time could be saved in just any way—that they must "come unto" Him to find rest. In view of this He says in this prayer with a wonderful scope, "All things have been delivered unto Me of My Father; . . . Neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him." That is, no one could know the Father's character, attributes and will: whether He would forgive sin, or on what conditions, if at all, except as the Son reveals them.

These "all things" which Jesus says the Father had delivered unto Him were not the things in the material universe, such as the earth, stars, moon and sun; for these were His by creation. For in John 1:1-3 we are told: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through Him; and without Him was not anything made that hath been made." This "Word became flesh and dwelt among us," (ver. 14). See also Col. 1:16, 17. What, then, were the "all things the Father had delivered unto Him?" We can best ascertain this by studying the design and purpose of His mission to earth.

The angel to Joseph declared Jesus' purpose to be to "save His people from their sins." Jesus Himself de-

clares this to be His purpose. (Luke 19:10), and Paul testifies to the same thing in I Tim. 1:15. God the Father "sent" Him on this mission; "For God so loved the world that He gave his only begotten Son, that whosoever believeth on Him should not perish, but have eternal life. For God sent not His Son into the world to judge the world; *but that the world should be saved through Him.*" (John 3: 16, 17.) The Father having sent the Son for that purpose, would supply Him with all things necessary to the accomplishment of the object of His love—save people from their sins—that they might have eternal life.

While it is evident that the "all things" the Father delivered unto Christ were the things necessary to the accomplishment of the purpose for which the Father sent Him, the nature of those things depends upon the nature of sin or what sin is. I heard a preacher once say, "Many people fail to understand what conversion is because they have a wrong idea of what sin is." This is true; but He proceeded at once in a labored effort to try to show that sin is something created in the body and is there in every one of us before we were born. This is called "original sin," "birth sin," "Adamic sin," "inbred sin," and possibly by other names. The theory concerning it is that sin has been transmitted from Adam and Eve down to every one of their posterity. This doctrine originated with Saint Augustine in the fifth century. He was one of the so-called "Church Fathers." David's statement in Psalm 51:5, and Isaiah's description of Judah and her officials in chapter 1:5, 6 are made to do service in teaching this doctrine. David's language is, "Behold, I was brought forth in iniquity; and in sin did my mother conceive me." And Isaiah says: "Why will ye be still stricken, that we revolt more and more? the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and fresh stripes: they have not been closed, neither mollified with oil."

Both these statements are quoted in the Creeds and Disciples of the denominations to prove that every child

is iniquitous before birth and sinful when born, and that sin, therefore, is something material—some material part of the body and must be removed, if removed at all, by some unusual or miraculous power of God. I have heard the process of removal called "a Divine surgical operation;" but it is generally taught by the advocates of this theory of sin that the Holy Spirit baptism is to remove it. In another figure of speech in which the removal of sin is spoken of as a burning, the power that removes it is called the baptism in fire. Ardent souls having this idea of sin and its removal are very frequently heard to pray in protracted meetings for God to "baptize the sinner with Holy Ghost and fire." We can freely admit that if sin is some part of the body and is located in the region of the physical heart, neither Truth nor water will remove it any more than either will remove the lungs, liver, kidneys or the appendix from the body. The opposition to baptism in water "unto the remission of sins" or that "sins may be washed away," is founded in this seriously wrong conception of what sin is.

Isaiah is not speaking of babies in the language quoted from Him, as any one can see who will look. He says himself in his introductory words that his prophecy is "concerning Judah and Jerusalem," the "sinful nation," as he says in fourth verse. Suppose we allow that He is describing infants and children until we see what kind of characters will be in the kingdom of heaven, according to this standard. When the mothers were bringing their little children to Jesus for Him to lay His hands on them and bless them, and the men present objected, Jesus said, "Suffer the little children to come unto Me and forbid them not; for *of such is the kingdom of heaven.*" If the little children are like the Creeds and Disciples say they are, and men and women have to become like them to the kingdom of heaven." (Matt. 18:1-3.) That means, will make up the citizenry of that kingdom? Is this placing an inducement before men and women to become *good,* or *bad,* which?

To the apostles when they were arguing and disputing among themselves about "which should be the greatest

in the kingdom of heaven," Jesus took a little child and set him in their midst, and said, "Except you turn and become as little children, ye shall in no wise enter into the kingdom of heaven." (Matt. 18:1-3). That means, according to the doctrine of "original sin" that these disciples must become "covered over from the sole of the feet to the head with wounds, and bruises, and fresh stripes" of a moral or spiritual kind before they can enter into the kindom of heaven. This consideration alone should drive every one who has heretofore got caught in the meshes of that detestable doctrine to cast it overboard at once and forever.

But some one is ready to ask about David's language. It is necessary to clear every vestige of the doctrine of "original or inbred sin" away before we can see clearly what sin and its remedy are. David was not considering the state of babies when he used the language quoted and which has been so very badly perverted by the Creed makers. He was in great distress of mind over his sin with Bathsheba, the wife of Uriah. The child which had been born to her and David had just died, as the prophet Nathan said it would. The parable Nathan had put up to David some time before the child took down sick, had led David innocently and unwittingly to pronounce the sentence of death upon himself. He knew his sin with Bathsheba was known by the Great Judge. The child had died apparently as a partial penalty on David, and while he was in deep penitence over his sin he composed this Fifty-first Psalm. In it he says, "I know my transgressions: and my sin is ever before me." Then he seems to think he has found some excuse for his low-down sin when he exclaims, "Behold, I was brought forth in iniquity; and in sin did my mother conceive me." This is far from saying "I was brought forth *iniquitous,* and I was *sinful* when conceived." This is an elliptical sentence, and with the ellipsis supplied it reads, "Behold, I was brought forth *by them that were* in iniquity; and my mother in sin conceived me."

This is far from saying that David's parents were iniquitous and sinful. It has reference to the iniquity

his progenitors were in by reason of Judah's sin. David was of the tribe of Judah, and Judah had committed a grave and serious sin with his daughter-in-law Tamar. See Genesis 38th. In Deuteronomy 23 is to be found the law concerning illegitimates, the kind Judah became the progenitor of. That law is: "A bastard shall not enter into the assembly of Jehovah; even to the tenth generation shall none of his enter into the assembly of Jehovah." By turning to the genealogy of David as given in Matthew first chapter, verses 2 to 6, and counting the number of generations beginning with the offspring of Judah and Tamar to David, we find that David is the tenth generation, and is the first generation of his near kindred that was allowed in the assembly of Jehovah. In Psalm 51 he contemplates himself as springing from a lowly and disgraced people. His father and mother brought him into the world, and they were in that iniquity which Judah their progenitor had brought upon them. And this is what David speaks of in the much abused utterance. He is not speaking of any general rule or law for all babies, either born or unborn.

Having removed the rubbish thrown around and over the subject of sin and conversion, and salvation from it, by the inexcusable misuse of Isaiah's and David's language, we shall now try to ascertain what sin is. Sin is of such a nature that it is impossible for it to be transmitted from one generation to another. A son or daughter cannot be called a thief, a liar, a murderer because the father was guilty of all these, unless they themselves become guilty of stealing, lying and murder. We all have known of honorable men and women whose father was a worthless renegade, guilty of almost every sin on the calendar. The "law of sin in our "members" has been transmitted from generation to generation. Paul found that law in his members. He says: "For I delight in the law of God after the inward man: but I see a different law in my members (members of his body), warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members." (Rom. 7:22, 23). This "law of sin in our members" is

what makes the incessant warfare" between the flesh and the spirit" which Paul speaks of in Galatians 5: 16-24.

It would seem that there should be no trouble whatever in determining what sin is; but present day theology and club-footed theories, hatched out in hotbeds of animalism or internalism, have blinded the people to simple facts. Too many are unwilling to make a fight against the lusts of the flesh, the law of sin in their bodily members, and want God to recreate them with this "law of sin in their members" and all its consequent lusts of the flesh, left off so they can "sail to heaven on flowery beds of ease, while others fought to win the prize, and sailed through bloody seas." The Apostle John who, like the other apostles, spoke the word of God on the matters he deals with, says, "Sin is the transgression of law." Law is for the purpose of governing those to whom it is given, and a transgression of it is sin. (I John 3: 4). James, another apostle, declares that "He that knoweth to do good and doeth it not, to him it is sin." (Jas. 4: 17). Sin, therefore, is something over which we have control, and therefore we are responsible for it in our lives. If sin were something for which God is responsible, He could not justly condemn any one for sin. It is something men can continue the practice of or discontinue, just as they elect or choose. It is something done that ought not to be done, or something left undone which we know we ought to do. It depends upon the knowledge and will of the individual. It is the result of temptation, and James says we "are drawn off by our own lusts and enticed." Lust is a desire or want for something, and planning to get it is "lust conceived;" and executing that plan is "sin full grown." (Jas. 1: 14, 15).

A knowledge of the right and a will to do the right are necessary to the avoidance of wrong-doing and to doing the right. "Not every one that sayeth unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father who is in heaven." (Matt. 7:21). The "will of the Father" is the standard by which all conduct is to be tested. Paul declares that "In Christ are hid all the treasures of wisdom and knowl-

edge." (Col. 2:3). Then Christ knows the Father's will concerning us and is therefore the Savior of man. He is the Great Teacher. From Him man is to learn what is right in the Father's eyes. So Jesus says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and *learn of* (*from*) Me." (Matt. 11:28, 29).

Jesus, who knows what is in man, says: "Out of the abundance of the heart the mouth speaketh." (Luke 6:45). If the mouth is to speak right the contents of the heart must be made right. "For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: these are the things defile the man." (Matt. 15:19, 20). It will correct the whole life of an honest person to get the right contents put into his heart. "Learn of Me," says the Savior. "Every one therefore that hath heard from the Father, and hath *learned, cometh unto Me.*" (John 6:45). The cause of all errors and sins is given by the Lord when He answers the Sadducees' question about whose wife that woman should be who had seven brethren for husbands. "You do err, not knowing the Scriptures nor the power of God." (Matt. 22:29). To know the Scriptures, then, and to follow them is to escape error and to go right.

But people obtain knowledge, good, bad and indifferent, by teaching. The worse the teacher, the worse the knowledge communicated and learned. The better in heart and character the teacher, the better the knowledge communicated and learned. Isaac Watts has said,

"Were I so tall to reach the pole,
And grasp the ocean in my span:
I must be measured by my soul—
The mind's the standard of the man."

And Solomon has said, "As a man thinketh in his heart, so is he." (Prov. 23:7). If men and women could always keep from thinking the wrong, and always think the right, they would always be doing the right; for people do what they think, if they act intelligently. It is wrong thinking that leads to wrong doing or sin. Jesus recognized in His life's work and efforts in man's behalf the

power of teaching. He made followers by His teachings; and when He sent the apostles out, He commissioned them to *teach all the nations*.. "All authority in heaven and on earth hath been given unto Me. Go ye therefore, and make disciples of, (teach) all the nations, baptizing them into the name of the Father and the Son and the Holy Spirit." (Matt. 28:19, 20; Mark 16:15, 16; Luke 24:46, 47). So perfectly adapted to accomplish the work is the Gospel which they were to preach and did preach that Paul says, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation." (Rom. 1:16). This is far from saying that the Holy Spirit baptism is the power of God unto salvation to all that receive it. The first and only ones we have any account of being baptized in the Holy Spirit were not baptized in it to save them for they had been saved since the morning of Jesus' resurrection when He offered His blood as an atonement for the sins of the world. The baptism in fire is to take place at the judgment when Jesus will say to the wicked, "Depart, ye cursed, into everlasting fire prepared for the Devil and his angels." (Matt. 25:41). It is not a cure or remedy for sin, but a punishment for it. Sin is not of such a nature as to require a miracle performed upon the sinner's physical being to remove it. As the thoughts, purposes, motives and desires of the heart, and the deeds of the body are involved in sin, the sinner needs something that will enlighten the mind or heart and affect the thoughts, purposes and motives of his heart in order to affect the deeds of his body. And for the sins of his life he needs no miracle performed on his body, but needs the pardoning grace of his offended Creator. He needs *pardon, forgiveness, remission*. This is his salvation. This is obtained through Christ by *obeying His commandments and instructions*. His voice is heard in what the apostles have said. Jesus said to them, "He that hearth you heareth Me; and he that rejecteth you rejecteth Me." (Luke 10:16). They taught sinners to "believe in the Lord Jesus Christ." (Acts 16:32). And believers were taught to "repent and be baptized, every one of you, in the name

of Jesus Christ unto the remission of their sins." (Acts 2:37, 38; 8: 35-39; 9:10-19; 22: 12-16). They taught baptized ones to continue faithful until the end of their lives, adding the Christian graces of Second Peter, 1:5-11.

Christ's teaching through the apostles is necessarily perfect and complete. If any commands, instructions and promises necessary to the edification and salvation of man are left off, Christ's mission to earth is a failure. But He solemnly declared that *"all things"* necessary to the salvation of man were "delivered unto Him by the Father." And He declared on the occasion of washing the apostles' feet, "All things that I heard from My Father I have made known unto you," (John 15:15). The only slip or failure that could be made would be in the work of the apostles. But they were so prepared that they could and did remember all things Jesus had said to them. They were baptised in the Holy Spirit for this very purpose. See John 14:16, 17, 25, 26; and 16:7-15. And Paul declares that He "shrank not from declaring all things that were profitable," (Acts 20:20). And Peter says with emphasis, "Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord; seeing that His divine power hath granted unto us *all things that pertain unto life and godliness, through the knowledge of Him that called us by His own glory and virtue."* (II Pet. 1:2, 3.) All things are ready.

"Sinner, go; will you go
To the highlands of heaven?
Where the storms never blow,
And the long summer's given;
Where the bright blooming flow'rs
Are their odors emitting,
And the leaves of the bow'rs
In the breezes are flitting."

BLOOD

BLOOD

By J. B. Nelson

I suppose that all who profess to believe the Bible, believe that blood is essential in some way or other to the remission of sins. My brethren teach that without the shedding of blood there can be no remission of sins, and that all efficacy as a procuring power is in the blood. (Heb. 9:22; I Pet. 1:19.) The denominational world has for years misrepresented us upon this subject. We have been called water salvationist, et al. This misrepresentation has, no doubt, been brought about by those who deny that baptism is one of the steps that brings one in contact with the efficacy of the blood. Not one of my brethren has ever taught that the water literally saves from sin, and that salvation is found in the water. The water saves just like other commands save, in that it is the means of bringing one to where pardon is had through the blood. (I Pet. 3:21.) "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4.) The god of this world has so blinded the minds of many that they have become so prejudiced they can't keep from maligning those who preach the truth. (II Cor. 4:4) The god of this world has no doubt gotten such a hold on the hearts of some that the good old song of "Nearer My God to Thee" sounds better to them changed to "Nearer My Job to Thee." O, for men who prize the plain truth of God above all the world.

PURPOSE OF BLOOD

There is no doubt in my mind but what the first sin offering ever made was a blood offering and made by Abel. (Gen. 4:4.) God forbade the Jews to eat blood, because in eating blood they would eat life and all life came from God. "Only be sure that thou eat not the blood: for the blood is the life; and thou shalt not eat the life with the flesh." (Deut. 12:23.)

John plainly declares that the purpose of the blood is to wash away sin. "If we say we have fellowship with Him and walk in the darkness, we lie, and do not the truth: but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus His Son cleanseth us from sin." (I John 1:6, 7.)

"And He is the propitiation for our sins; and not for ours only, but also for the whole world." (I John 2:2.) "Whom God set forth to be a propitiation, through faith in His blood." (Rom. 3:25.) In setting forth Jesus as a propitiation, He was set forth to make satisfaction, expiation or reconciliation through His blood. Jesus, by His blood, became the propitiator or expiator for sins. Let's hear the Savior's own words: "For this is My blood of the Covenant, which is poured out for many unto remission of sins." (Matt. 26:28.)

The blood of Christ had the purchasing power. Man had sold himself into sin and his wages was death. (Rom. 6:23.) Jesus came and shed His blood and bargained upon certain conditions to purchase man out of the slavery into which he had sold himself. "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which He has purchased with His own blood." (Acts 20:28.) Peter speaks of those who have accepted the purchased price as those who "deny even the Master that bought them." (II Pet. 2:2.) Paul declares we are not our own. Hear him: "Or know ye not that your body is a temple (sanctuary, see margin) of the Holy Spirit which is in you, which we have from God? And ye are not your own; for ye were bought with a price: glorify God therefore in your body." (I Cor. 6:19, 20.)

The temple of God is the church of God, and the children of God, the Christians, form that blood-bought institution. This institution was acquired or purchased by the blood of God's beloved Son. (John 3:14, 16.) If you are one of the bought, or have accepted the conditions of the purchase, you are in the church and are one of God's purchased possession. The New Covenant

is God's contract, or agreement for the purchase of lost man, so if you have never embraced the New Testament, obeyed the gospel, been born of water and the Spirit, you are not one of those enjoying the liberty of Christ and freedom from sin. (Rom. 6:16-18; 10:9-18.)

CHRIST INTERPOSES HIS BLOOD TO RESCUE MAN

Jesus Christ steps between man and God, becomes a mediator and interposes His blood to rescue man from his lost state. See (I Tim. 2:4-6.) "Knowing that we were redeemed, not with corruptible things, with silver or gold, but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ." (I Pet. 1:18, 19.) All the silver and gold cannot purcase the forgiveness of the smallest sin. If one possessed a river of gold as Croesus did and should sacrifice it all for pardon he could not get one sin expiated. It requires blood, and all must come to that blood. The divine blood of God's only Son, the life of Jesus, was necessary to purchase eternal redemption for poor lost man. Let's hear Paul in connection with Peter upon this phase of the subject: "Much more then, being now justified by His blood, shall we be saved from the wrath of God through Him. For if, while we were enemies, we were reconciled to God through the death of His Son, much more, being reconciled, shall we be saved by His life, and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation." (Rom. 5:9-11.) It is very easily seen that the apostle teaches in the above reference that salvation, justification and reconciliation is in and through the blood of Christ which was shed in His death. "Christ redeemed us from the curse of the law, having become a curse for us; for it is written, cursed is every one that hangeth on a tree." (Gal. 3:13.) Here, it can be seen that Christ interposes His death, suffers the ignominy, that He, by His blood shed in His death, might bring those that are far off to God. The following makes it perfectly clear: "But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. For through Him we both have

our access in one Spirit unto the Father." (Eph. 2:13, 18.) To all the saved in Christ the word redemption is sweet. Paul further declares to the Ephesians: "In whom we have our redemption through His blood the forgiveness of our trespasses, according to the riches of His grace." (Eph. 1:7.) The gospel was powerless to save, the New Covenant was not binding, and no eternal redemption or remission of sins was promised until Christ interposed His blood, purchased redemption and sealed the New Covenant. "All things are cleansed with blood, and apart from shedding of blood there is no remission. For a testament is of force where there hath been death." (Heb. 9:22, 17.)

God sent forth Jesus to be a "propitiation, through faith in His blood and the justifier of him that hath faith in Jesus." (Rom. 3:25, 26.)

In as much as we have learned that Christ interposed His blood to rescue man, it now behooves us to find out how, when and where this rescuing takes place. If there is nothing for lost man to do to come to the benefits or blessings obtained through the shed blood of Christ, then all the infidels and sinners will be saved, and the doctrine of the Universalist becomes true.

RESCUED BY THE BLOOD IN CHRIST

"For all have sinned, and fall short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith, in His blood, to show His righteousness because of the passing over of the sins done aforetime, in the forbearance of God" (Rom. 3:23-25.) There is no room for one to cavil as to where justification and redemption is to be had. It is plainly stated by Paul that it is in Christ. In Christ is where the efficacy of the blood is to be found. "For how many soever be the promises of God, in Him is the yea: wherefore also through Him is the Amen, unto the glory of God through us." (II Cor. 1:20.)

Jehovah promised in the garden of Eden that the seed of woman would bruise the serpent's head. (Gen. 3:

14, 15.) Jehovah promised Abraham that the Christ would come of His seed and bless the families of the earth. (Gen. 12:3.) Paul plainly sets forth the Christ as the promised seed. (Gal. 3:8, 17-19; 4:4.) Hear the apostle further: "For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timothy, was not yea and nay, but in Him is yea." (II Cor. 1:19.) Permit Paul to tell us where salvation is to be had. "Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory." (II Tim. 2:10.) "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in heavenly places in Christ. In whom we have redemption through His blood, the forgiveness of our tresspasses, according to the riches of His grace. (Eph. 1:3, 7.) "Who delivered us out of the power of darkness, and translated us into the kingdom of the Son of His love; in whom we have our redemption, the forgiveness of our sins." (Col. 1:13, 14.)

All those who expect to be rescued by the blood of Christ and cleansed from all their sins, must walk in the truth, the light of God. The truth of God leads to the light where forgiveness and full fellowship may be had. "But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God." (John 3:21.) If a man does not the truth and claims fellowship, he becomes a liar says the Apostle John. (I John 1:3-6.) "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus, His Son, cleanseth us from all sin." (I John 1:17.) "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins; and not for ours only, but also for the whole world." (I John 2:1, 2.)

REACHING THE BLOOD

The blood of Christ is not brought to man and applied as a doctor would apply ointment to a burn or a sore of some kind on the human body. Neither is the literal

blood of Christ applied to man's heart. Satisfaction was made with Father by the Son, the purchase price was paid for all the guilty of Adam's race and the requirement laid down in the word of God for man to comply with in order to enjoy the benefits of the purchased redemption. Lost man must come to the appointed place to enjoy the purchase. The blood will not be brought to man, neither man to the blood, in answer to all the prayers that might be prayed. The benefits of the blood are to be had in Christ. One can't be prayed into Christ. To get into Christ one must be born again, obey the gospel. The consummating act of the new birth and obedience to the gospel is being baptized into Christ. Let's have some testimony from God's book. "Seeing ye have purified your souls in your obedience to the truth, having been begotten (born A. V.) again, not of corruptible seed, but of incorruptible, through the word of God, which liveth or abideth." (I Pet. 1:22, 23.) "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into His death? We are buried therefore with Him through baptism into death. * * * For if we have become united with Him in the likeness of His death, we shall be also in the likeness of his resurrection." (Rom. 6:3-5.) In the completion of the act of baptism one enters Christ, reaches the merits of the blood and is rescued, redeemed, saved, pardoned, enters into a union with Christ or becomes united with Him. "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." (Gal. 3:26, 27.) You will please observe that the apostle says those who "were baptized into Christ put on Christ." Hear Paul in a statement in that magnificient address he made in the synagogue in Antioch of Pisidia: "Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins." (Acts 13:38.) "For in one Spirit were we all baptized into one body." (I Cor. 12:13.) In as much as those who are led by the Spirit of God are the sons of God then it is by the Holy Spirit's guidance that Paul baptized the Corinthians into Christ. (Rom. 8:14; Acts 18:8.) He,

Paul, was a minister of the Spirit, that is, he preached and baptized by the Holy Spirit's authority which power came from Christ in heaven. See (II Cor. 3:6; Eph. 3:3-6; I Pet. 1:12; II Pet. 1:19-22. Jesus shed His blood in His death. (John 19:33, 34. Salvation is in the blood of Christ. (Eph. 1:7; Col. 1:14.) Therefore to get the salvation one must come to the blood; and in as much as the blood was shed in Christ's death, the death must be entered to reach the place where salvation is had. To get into the death, Paul plainly declares: "All we who were baptized into Christ Jesus were baptized into His death." (Rom. 6:3.) That which puts one into the name of Christ puts Him into Christ or into His authority. (Acts 10:48; Col. 3:17.) Water baptism is in the name of Christ. Therefore it is water baptism in the name of Christ that brings one to the remission of sins. (Acts 2:38; 10:43-48; 19:1-6.) Christ is the Savior of the body, the church, and the church is sanctified and cleansed by the washing (baptism) of water by the word. (Eph. 5:24-28.)

THE TYPICAL SIGNIFICANCE OF BLOOD SACRIFICES UNDER THE MOSAIC LAW

The blood of the Old Testament was a type of the blood of the New Testament. In speaking of these offerings, Paul says: "Who serve that which is a copy and shadow of the heavenly things * * * For the law having a shadow of the good things to come, not the very image of the things, can never with the same sacrifices year by year which they offer continually, make perfect them that draw nigh." (Heb. 8:5; 10:1. Paul tells us in (Heb. 9:17-19) that a testament (covenant, or will) is of force after men are dead, and that the old testament was dedicated by the blood of animals. Hear the Apostle Paul as he refers to the tabernacle service: "Now these things having thus been prepared, the priests go in continually into the first tabernacle, accomplishing the service; but into the second the high priest alone, once in the year, not without blood, which he offereth for himself, and for the errors of the people." (Heb. 9:6, 7.) This blood

was typical blood and could not remove sins eternally. "For it is impossible that the blood of bulls and goats should take away sins." (Heb. 10:4.)

After showing the weakness of animal blood and what it could not do, the apostle Paul sets forth the power of Christ's blood as follows: "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without blemish unto God, cleanse your conscience from dead works to serve the living God? And for this cause He is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of eternal inheritance." (Heb. 9:14, 15.) The Apostle Peter who told the Pentecostians to repent and be baptized in the name of Christ unto the remission of sins, writes to the same people later and speaks thus to them: "Knowing that ye were redeemed, not with corruptible things, with silver and gold—but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ." (I Pet. 1:18, 19.) In the light of these scriptures, it can clearly be seen that all must look to Christ and the New Covenant or New Testament for the redeeming blood.

CHRIST'S ENTRANCE INTO THE HOLY PLACE

Under the law of Moses the atonement had to be made in the Holy of Holies once each year and there was a remembrance of sins yearly. (Heb. 10:1-4.) But under the gospel of Christ, the New Testament, it is different. Hear Paul again, "And their sins and their iniquities will I remember no more. Now where remission of these is there is no more offering for sin." (Heb. 10:17, 18.) Christ makes atonement in heaven, the Holy of Holies of the New Covenant. "Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which He dedicated for us, a new and living way, through the veil, that is to say, His flesh; and having a great big high priest over the house of God; let us draw near with a true heart in full assurance of

faith." (Heb. 10:19-22.) Christ entered the "second veil, the tabernacle which is called the Holy of holies." (Heb. 9:3.) In the Holy of holies the atonement was completed. According to the type, see (Lev. 16:17), there was no man in the tabernacle while the atonement was being made. If that were true of the type, and it was, then in the antitype there was no one in the church until Christ, our high priest, had completed the atonement in heaven. He, Christ, was not a priest on earth (Heb. 8:4), so no church was set up, no eternal remission nor eternal life was offered until Christ went into heaven to consummate the great work with the great Jehovah. When this was accomplished the New Covenant was dedicated, a tabernacle or church was set up, and the preaching of Christ, and salvation in His name and through His blood, became a reality for the first time. All those who reached the blood were saved and as an immediate result were added by the Lord to the church of the living God. (Acts 2:47; I Cor. 12:18.) Every one was added, not one was left out. To be saved is to be made one of the church of God or Christ and to be in the church is to be in Christ, for the church is in Christ. (Gal 1:22; I Thes. 2:14.) All the saved were Christians, nothing more or less. (I Pet. 4:16-19.)

BENEFITS OF THE BLOOD

The sweetest word to a lost man is the word saved. Those who come in contact with the blood are saved (Rom. 6:3); they put on Christ (Gal. 3:27); they are made to drink of the one Spirit (I Cor. 12:13); they become one in Christ (Rom. 12:5); they become the habitation of God and fellow citizens with the saints (Eph. 2:19, 22); they become Christians and receive their name in Christ (I Pet. 4:16; Eph. 3:15); they are made one of the church which is the body (Rom. 12:5; I Cor. 12:12, 13; Col. 1:18.)

From a negative point of view, the person who has not been baptized into Christ, is not in the church, and has not reached the blood which is had in Christ. In summing up;

No blood, no salvation. (Eph. 1:7; Heb. 9:22.)
No blood, no church. (Acts 20:28; Heb. 12:22-24.)
No blood, no covenant. (Heb. 9:15; 10:20; 12:24.)
No blood, no life. (Heb. 9:14, 22.)

THE CHURCH AND ALL ORDINANCES SANCTIFIED BY BLOOD

We have learned already that the law had a shadow or type of the good things to come, i. e., the church with her ordinances. (Heb. 10:1; 8:5; 9:1-5.) Under the law of Moses the tabernacle and all the vessels of the ministry were dedicated or sanctified by blood. No vessels was to be used until it had thus been sanctified. "Wherefore even the first covenant hath not been dedicated without blood. For when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and of the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying: "This is the blood of the covenant which God commanded to youward. Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner with the blood. And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission." (Heb. 9:18-22.) It can be easily deduced from the above quotation that the first covenant with all her ordinances, the book and all the vessels were dedicated by blood before use. If the type means anything, and it does, then every ordinance, doctrine and command in the church of Christ must be dedicated by the blood before brought into use or practice. To be dedicated by the blood of Christ it must be found in the New Testament. So those things not taught in the New Testament, that are carried on in the church work and worship are not dedicated by the blood of Christ. "It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these." (Heb. 9:23.)

One can't help but logically deduce from the above

that all things in the church must be sanctified or cleansed by the blood of Christ. One cannot consistently use instrumental music in the worship of the church. The church was bought and sanctified by the blood, so anything that is brought into the church at a later date is too late to be dedicated and is therefore an unclean thing. (Heb. 20:28; Heb. 10:29.)

Under the Old Testament, when the passover was instituted in Egypt, God commanded Moses to put blood upon the lintels and door posts. (Ex. 12:21-23.) In the home where this was not carried out and the blood was not found, there was a death of the first born. In the New Testament, death will be found where the blood of Christ is not found. (Heb. 9:22.) If this blood is found upon the door post and lintels of the church, the Spiritual body of Christ, all will be well. (Acts 20:28.)

DESPISING THE BLOOD

Under Moses' law, those who brought not the blood or set it at nought, or counted it as nothing, died without mercy. (Lev. 17:5, 9.) Let's hear Paul just here: "A man that hath set at nought Moses' law dieth without compassion on the word of two or three witnesses; of how much sorer punishment, think ye, shall be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith He was sanctified an unholy thing, and done despite to the Spirit of grace? For we know Him that said vengeance belongeth unto Me, I will recompense. And again, The Lord judge His people. It is a fearful thing to fall into the hands of the living God." (Heb. 10:28-31.)

I pray that all may teach and walk in the blood dedicated way. Every command of God to the alien sinner and to the saved, must be found in the New Testament, the New and Living way. This way is the way and the highway that of righteousness and holiness and none but the honest can travel it and be blessed. (Is. 35:8.) Those who will follow in this way can rest in sweet anticipation of a sweeter and better day when all the redeemed of God shall bask in the eternal blessedness of

the Almighty God and Father in the eternal home of the soul. Then we will appreciate the words of the revelation through John. "These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the lamb." (Rev. 7: 14.)

"Do you seek relief for your sin-sick soul?
You to Christ, then, must make appeal,
There's no other one who can make you whole,
You must come where the blood can heal!"

THE INNOCENT SUFFERS FOR THE GUILTY

THE INNOCENT SUFFERS FOR THE GUILTY

(I Pet. 3:18.)

By J. H. Pennell

Much has been said and written concerning the brotherhood of man, and it has been earnestly and eloquently set forth by our most finished scholars and ablest writers as an established fact, that we, the great human race are one great brotherhood, one family with one God as our common Father. This hypothesis I am neither affirming nor denying at this time. But there is a law of relationship, which seems to be a universal law, which requires the innocent to suffer for the wrong doings of others. This relationship is so great and broad it can not be confined to the human race alone, for we are unable to conceive of a thing in the universe of God to which a man is not in some way, or to some extent, related. And it is due to this relationship that the whole realm of nature has had to and now is suffering for man's sin.

SIN

The apostle John informs us that *sin* is the transgression of law. Law is a rule of moral duty either natural or spiritual, and any violation of these laws is sin. Paul informs us that it was "by the disobedience of one man that sin entered the world and death by that sin, so death passed upon all in that all have sinned."

Were it not that God has placed all His works of creation under law, there could have been no transgression, no sin, no death which is the result of sin. God is a God of order, a God of law which is a divine rule of conduct. Nothing ever came from the hand of God that was not fully and completely organized and placed under law designed to effect a perfect co-operation of all parts of His created universe, that He alone might be glorified by and in the works of His own creative power. Worlds, systems and kingdoms were set in order in the heavens and upon

the earth, yet everything in its own order and so related to each other that one can not long exist without the co-operation of all the others.

Were it not for the heavenly bodies we could not have our summer and winter, our cold and heat, our seed time and harvest. So it will be clearly seen that man's existence depends upon the co-operation of these heavenly bodies with the earth and all that contribute directly or indirectly to man's comfort and his general welfare. What a solemn thought indeed when we view man in his relationship to all the universe of God, endowed with reason and discerning faculties, and placed over all the works of God, and bearing the image of His maker. Able to understand all law and to conform his every action to the same. And what a responsibility He has placed upon the crowning act of His creation.

Then again upon the earth we see that each kingdom is dependent upon the others for their life and perpetuation. Were it not for the mineral we could have no vegetable, with no vegetable we could have no animal. We take the seed of the vegetable, though small indeed it may be, we deposit it in the mineral and it conforms to the elements, then transforms them into a vegetable, a fruit, or it may be a flower, but everything after its own kind. Then the animal swoops down upon the vegetable and devours it, assimilates it, and transforms it into flesh and bone, and thus we see that one kingdom depends upon another for their perpetuation. But at this point science informs us that death is the inevitable result of all animal life, and this we will not deny. But there is still a higher kingdom, a spiritual, whose seed is immortal. It was this seed of immortality that Jesus held in his possession when He said, "I am come that you might have life, and have it more abundantly. He deposits that holy seed in the animal kingdom, it conforms to the elements of that kingdom, and then transforms it into a spiritual being; a kingdom far above all other kingdoms. And even now as the sower goes forth to sow this seed in the hearts of men it transforms men into spiritual beings which shall never die.

Again we note that the political kingdoms of the world are so related to each other, that if one nation suffer, to some extent at least, all others suffer with it. When God made of one blood all nations of men that dwell upon the face of the whole earth, he fixed the bounds of their habitations and so distributed the natural resources that no one nation could well exist without the co-operation of other nations. And it is only when one nation transgresses and reaches beyond the bounds which God has fixed for her, and trespasses upon the rights of others, that wars, bloodshed, and a desire to destroy the life of other nations result. With these thoughts before us, let us note the effect that sin has and is now having upon all related objects.

ITS IMMEDIATE RESULT

By sin man lost the home which God had given him, and separated from the tree of life, he was doomed to die. He was immediately brought into the presence of death as he looked upon the victim that had died in order that he might have a covering for his sin and shame. No doubt it was a sad day to him as he silently walked from his garden home, from a real paradise into a cold bleak world to plod their way alone without God. Doomed to toil and labor in the sweat of his face in order to subsist while he watches his once living body, now slowly but surely wasting away and going back to dust from whence it came. I have no doubt but what Adam knew that the result of sin would be death to himself, for Paul tells us that he (Adam) was not deceived. His sin was not one of ignorance, but a sin caused by association. He was able to choose between a life with God and death with the woman. He had walked and talked with both his God and the woman that God had given him. He loved them both, but his love for the woman was greater, so he decided to go with the woman and die, rather than go with God and live. But Adam is not the only one that has made such a choice. But little did he think or know of the more remote result of that act of disobedience. And what must have been his thoughts and feelings when

God informed him that, "Cursed is the ground for thy sake, thorns and thistles shall it bring forth to thee, in the sweat of thy face shall thou eat bread, till thou return unto the ground; for out of it wast thou taken, for dust thou art and to dust shalt thou return." What a thought, what a calamity indeed, that our poor old mother earth has had to suffer all down through the ages because of the sin of her offspring—man. She does not suffer the curse because of any wrong by herself committed, but because of the relationship she bears to her children.

From this scene we turn only to view a long line of altars extending from the garden of Eden to Calvary, and upon these altars the bleeding victims which are giving up their lives as a substitute for sinful men who have forfeited their right to life. But these sacrifices man was reminded of the sin of our first parent which separated the race from God and the tree of life, and that the result or the consequence of that sin was handed down to all of Adam's posterity. "Death reigning from Adam to Moses even over them that had not sinned after the likeness of Adam's transgression. (Rom. 5:14.) "Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men for that all sinned." (Rom. 5:12.) In Adam all die, the good and the bad, the rich and the poor, the great and the small. The infant which know no sin, but are as pure as the driven snow, suffer the same result of Adam's sin and all because of its relation to these general laws which demand that the innocent shall suffer for the wrongs of others.

Under the law of Moses, when man had sinned he was permitted to go to the flocks or the herd and select therefrom the most perfect, that are without spot or blemish, to represent him in death. He puts his hands upon the head of the victim, transmits his sin to the thing offered and the innocent again dies for the sins of another. And in this death we see a still more remote result of the sin of our first parent. But let us bring this matter nearer home, in things we can more readily grasp. We all know something of what war between nations is, and the

suffering it brings to humanity in general. It is evident to every unbiased student of history, that with a very few exceptions, where wars have been for conquest, that wars have been commercial or industrial or both. Rights and privileges in world trade, ownership or control of the high seas in imports and exports. Great powers infringing upon the rights of the lesser. Cornering the natural resources of the world and oppressing the weak and robbing them of valuable territory becomes unbearable, and as the producer, as well as the consumer, is being effected by it there is a spirit of unrest among both parties, and agitation soon engenders hatred and a desire for revenge which soon results in conflict. The call to arms is heard, for the god of war can not be satisfied with anything less than blood, and that of the very best of the flock that are without spot or blemish. Since the greed for gold lies at the bottom of all this, and as it is through gold seekers that this war propaganda has been carried on until they have involved our nations in carnage and bloodshed, it is only natural to think that these would be the first to go upon the altar since the war god's wrath can only be appeased by blood. But no, they have involved the nation in war and now the nation needs them in the banks, in the mines, shipyards and in all places where the nation's commerce is involved. The gods are demanding a purer sacrifice than you are able to offer. We will turn to the flocks for a substitute for you, one without spot and without blemish. The powers now turn to the home where they find the young man or men that have been and is loved by his mother who from the day she gave them a being in the world has loved and cared for and nourished them and taught them to love and respect human life and to never take from another that which he can never restore, which is life. She is already having her day dreams of her declining years, when she will lean upon his strong arm and receive back with interest all that she has lavished upon him of love and care.

But her dream is interrupted when the strong hand of the belligerent is laid upon the shoulder of her boy and he

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is snatched from her embrace and is led away to the trench to suffer and give up his innocent life for the horrible sins of another. Of course you are not going to say that that mother, after she has followed her boy to the train and has placed the last good bye kiss upon his cheek and then returns to her home, a home now so empty and void of cheer, is this suffering for her own sin? Broken hearted she spends the days and nights in prayers and tears wondering why it is thus. How eagerly she grasps the daily paper and runs her eyes down the long casuality list until it rests upon the name of her boy who this day had made the supreme sacrifice and the innocent one had died for the sins of another. Do you ask why this is so? Echo answers: It is due to the relationship he sustains to the government and to the laws that control nature, which laws are never satisfied with anything less than the life of the innocent.

That these facts may appear more clear to all, we will note here the family relationship. This we call a blood relation which is true, as Ex. 20:5, will show. "I Jehovah thy God am a jealous God, visiting the iniquity of the father upon the children, upon the third and upon the fourth generation of them that hate Me." This fact was very forcibly brought to my mind while in Hawaii.. In the great and beautiful city of Honolulu, a city of 80,000 souls, the board of health made a special examination of all pupils in the schools of the city, and this examination revealed a very sad condition indeed. The report of that board shows that 23 per cent of all pupils were effected with incurable diseases handed down from their parents as a result of immoral conduct. Yes, parent's sin, but their children and grand children must suffer the consequence.

While engaged in the great fight against the saloon in an effort to rid our fair state and nation of the curse of drink; how oft have I heard the would-be neutral say, "Oh well the saloon don't bother me, I can drink or I can let it alone, so I believe in letting the one that drinks suffer the consequence." When I hear a man make that remark I right there set him down as a wet or a man

that is ignorant of the facts or he may be both. If it were true that the man that drinks is the one that suffers the consequence it would not be so bad. But it is not true. How well do I remember my school days, and upon the playgrounds have I seen children of a drunken father shunned and left out of the games because of their dress and untidy appearance, and the finger of scorn pointed at them, and cutting remarks made, such as "Oh we don't want them to play with us, look at their clothes." And when lunch hour came, ashamed to uncover their scanty fare in the presence of others, would go outside the house and stand in the cold while they would eat their hunk of corn bread. Think what that mother must have suffered as she sat at home, if it could be called a home, so cold and empty of all that makes home sweet, and then tell me if you think it is the one that drinks that suffers the consequence.

In a little town in Indiana the W. C. T. U. have in their possession a club which they hold as a memento. In that town lived a man with his devoted wife and little daughter. An honest hard working man, kind to his family and a good provider when sober, but was addicted to his periodical drunks. One morning his little daughter kissed her father and mother goodbye and went away to spend her first day in school. Later in the day the father went on one of his sprees returning to the home late in the evening crazy drunk. His little girl greeted him with a smile, saying, "Papa, I was at school today." "You was, said the father, and what did you learn at school?" And when the little girl's answer was "nothing," he became angry and siezed a club and struck his little daughter dead. He was arrested and placed in the jail. The next morning as the sheriff was passing his cell he called to the officer to let him out that he might go to his home for breakfast. Out of respect to his noble wife, it was the custom to lock him up when drunk and then when he had sobered up to send him home to his family, and he wondered why they had not let him out this time. He had no recollection of the night before or of his horrible crime, and when the officer told him what he had done

he became a raving maniac. Oh yes the man did the drinking but let me ask, was it not the little daughter and devoted wife that had to suffer the consequence? No one member of the family can do wrong without the whole family suffering the consequence. Physical suffering cannot be compared to mental suffering. A broken limb may soon be healed but a broken heart never.

Then there is still a deeper and a nearer relationship, that spiritual family in Christ. And oh how this family has been made to suffer by reason of wrong committed by its members. Let a preacher go wrong and the whole body is effected by it. His looseness of character or morals will put a blot on the congregation that it may never be able to live down. The same is true of any other member of the congregation. An egotist, blinded with the love of power, can do more harm in six months than can be healed in ten years. He will sow his discord until he has gendered strife and finally division. He is now in his glory. The Lord may reject him, but his dupes and those of kindred spirits will cling to him and his influence will be extended even to other congregations and hundreds yea thousands of innocent ones are made to suffer for his wrongs. May the Lord help us to see that no man liveth to himself and no man dieth to himself. (Rom. 14:7.) And this relationship is such that it reaches to heaven and the head of the body is made to suffer also. "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.) This brings us to our text which suggested these thoughts to our mind. (I Pet. 3:18.) "For Christ also hath once suffered for sin, the just for the unjust that He might bring us to God."

How oft have you asked yourself these questions. Why was it necessary for Jesus the sinless, spotless lamb of God, to suffer such reproach at the hands of his fellow men while he walked among them doing good to all? Why did they hate him without a cause? And why must He suffer so shameful and ignominious death taunted and jeered by the very ones he was snatching from the flames of an eternal fire? Could not the all wise Father devise

some other means by which to save man? Since the earth is the Lord's and the riches thereof are His, can He not find in all this a purchase price for man? Or is it true that man can be redeemed by blood only? Why was the word made flesh to dwell among us?

Man in his primitive state was in possession of two natures; the human and the divine; the God life and the animal life. Solomon says, "God made man to be immortal, created him in the image of His own eternity." The man stood between heaven and earth, and with one hand he could touch the tree of life, eat of its immortal fruit and live forever. With the other hand he could reach the tree bearing mortal fruit, eat of it and die. He chose the latter as we have already seen.

As the man walked from his garden home and the gate closed behind him the divine flow ceased and the angel guard was stationed at the entrance to keep the way of the tree of life lest the man should put forth his hand to eat of the immortal fruit and live forever. This act of disobedience has cut off from him the God life which is life eternal, and as death is the inevitable result of all animal life he is doomed to die. Earth affords no means by which the man can again be united with the divine life and admitted to the tree of life, for it is not possible for the stream to rise above its fountain head. The first man Adam was made a living soul, of the earth earthy. The second Adam is a life-giving Spirit, the Lord from heaven. I am come, says Jesus, that you might have life. As the living Father has life in himself and I live by my union with Him, so He has given unto the Son to have life in Himself, and he that eateth Me shall live because of his union with Me. For this is the witness that God has given unto us eternal life and this life is *in His Son.*" And so it is by our obedience to the gospel that we enter into this union with Christ and through Him are united to God who is life, and are made partakers of the divine nature. And this divine nature which is due to the indwelling Spirit which He has given unto us, which Spirit raised Jesus from the dead, and will also make alive our mortal bodies that they may put on

that immortality which was lost by sin. No, there was no other way to save man but by the blood of a pure and sinless sacrifice. The two natures must again be united in one. Jesus alone possesses the two natures. He is the God man, and the man God. As human as His mother and as divine as His Father. His perfect humanity was offered upon His inherent Divinity which sanctified the humanity and made it acceptable to God as a propitiation for the sins of all. By the resurrection from the dead it was demonstrated that divinity alone was able to redeem man from death and give immortality to that which is mortal.

As the son of God arose triumphant over death and Hell, bringing life and immortality to light through the gospel, the Father says, it is enough. I am satisfied. This is once for all, and there shall be no more sacrifice for sin. And in this my beloved son I offer life and immortality to all through the gospel.

But oh, the cost of our redemption. Who is able to calculate the value of a soul that has been purchased at such a price? Oh for a heart filled with love and gratitude to Him who paid the price for my soul. Amen.

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SUCCESS OF THE EARLY CHURCH

SUCCESS OF THE EARLY CHURCH

By H. M. Phillips

All who have studied the Bible carefully in connection with history are forcibly impressed with the success of the early church.

There are many ways by which man measures success, which in God's sight might be of little value, yet some tests are accepted both by God and man.

The ones that God approves, are the only ones which should concern us, and if we find why such splendid attainments were reached by the church in the early days, it should be a means of inspiring us to follow the God-given plan. Every true Christian earnestly desires to see the church of our Lord prosper and succeed, and the way to cause such results is uppermost in the mind. It should be the aim of all who profess to be followers of Christ to make the church a perfect likeness of its early days, for that was God's model then and is for our pattern now.

Then let us study to find why such success was reached at first. One way to decide is by the number of additions to the church. If this be a correct test, no church stands out more prominent than the model one started at Jerusalem, and reaching out to the uttermost parts of the earth. The first sermon preached resulted in 3,000 being added. (Acts 2:41.) In Acts 4:4 it is stated that 5,000 men believed, and Acts 6:7 says, a great company of priests were obedient to the faith. Then Acts 19:20 relates, so mightily grew the word of God and prevailed.

Now from these and other statements it can easily be seen that as to additions no church has ever gone beyond this one. History states that at least 20,000 members were in Jerusalem, and later 100,000 were in Antioch of Syria. In a few years the church had carried the Gospel

to the whole world, and the Lord was adding daily to the church those being saved.

I have read in the newspapers, reports of hundreds being saved during a campaign, but never of one sermon, and it the first, of 3,000 being added. Newspaper reports might not be reliable, the man would not know for certain about the matter, but what God does and relates surely is a correct account and relieves our minds of any doubt about the results. It is a noticeable fact that the Lord added to the church daily such as should be saved. (Acs 2:47.) This saved the people the trouble to join some church, and gets all to see that when one is saved, God adds him to the church. It is considerably better to be in the church that the Lord added you to, than to be in the one you joined yourself. Safety first, is God's way in every case. If we will do what God says now, we will be added to the church and be pleasing to the Lord, as the early church was. So if you are to measure by additions no one will question the success of the early church.

The impression the church makes on the world is often looked upon as a test of success. If that be true then no church stands higher than the early church did. As proof of this, let us note a few scriptures relative to the proposition. Acts 2:47 mentions that the members were having favor with all the people.

Acts 4:13 states, that the court took knowledge that Peter and John had been with Jesus. Acts 14: 11, 12 relates that the people looked on Paul and Barnabas as gods.

Gamaliel, as recorded in Acts 5:39, felt that the work was of God. Idols were in great danger before the early church, for a silversmith is stated as saying such in Acts 19:27. And the people said: "These men have turned the world upside down" (Acts 17:6).

From these scriptures it is easily seen that the early church had made a great impression on the world.

The beauty of it is, the people felt that God was in it all. Today many a church impresses the world but it is not that God is in the congregation but the devil instead.

It is true now as well as then, if the church is in dead earnest and works the work of God, the world will be impressed and the church will have favor. People may not believe what you do, but they speak well of one who does believe, what he practices and practices what he says he believes. The church member now generally makes but little impression on the world that he has been with Jesus and most of the time he has not been with Jesus, and if he has he only stayed a short time, and then ran off into other company.

The life is by far better testimony than the words in an experience meeting.

Today most church members worship idols instead of causing them to be in danger, and if they do turn the world upside down it is because of so much bad stirred up as to make the wrong impression. What we need is a thoroughly converted membership, a disciplined church, a class of members always abounding in the work of the Lord, zealous of good works, so living that others seeing their good works may glorify God. The church today can impress the world as it did in by-gone days if it will. The same Gospel is to be obeyed, the same God is to be worshipped, human nature is the same as it was then. The only difference, the early church was nearer to God for it was God's model to the entire world, for all time to come.

Then there is but one answer to the question, why is the church not so successful now? And that is because it fails to practice the word as it is written. If this is done, God's richest blessings will rest upon the body, and commendations will be heard on every hand.

Why was the church so successful then? Was it because of fine houses? While they worshipped in the Temple, yet as to a house of their own, there is no record of it then. Now many spend more for houses than for preaching the word in places where Christ has never been named. Houses ought to be built for the work, but not just for show, nor ought we go to the other extreme and have shabby houses on some out of the way places which are not inviting for the cause. Build for the best

service for the Lord, and not to please some worldling nor some filthy miser. Was it because of worldly education? The apostles were not schooled in the ways of the world, as scholars, but they had God's word received by the Spirit which no wisdom of the world could overthrow. They did not depend on the education of the world but used it to learn how to depend on God, and His inspired word. When God is back of a work, we are acting very foolishly to fight against it. The early church did not depend on worldly education for its success.

Was it wealth and prestige? No, for they sold what they had to keep up others and soon other places had to help them out. They were persecuted here and there. Their prestige seemed to have been very little, yet they were successful.

Was it because of shows, suppers, and societies? No such was used to gain favor or to keep up the work. No foot shows, kissing a young lady, sock socials, ice cream suppers, raffling off cakes or other articles, hot dog and soda pop stands at fairs and such like to make up money for the church. No clubs, aids and societies through which to work and get their names in the papers. All worked through the church, it was ordained of God, spirit filled, led by Christ as its head and unto God was glory in the church by Christ. (Eph. 3:21), should be the program of all now. Then again let me ask why was the church so successful? The following are some scriptural reasons which should impress all today to follow such methods, for they are God's, and cannot be wrong. The early church members were firm believers. In Acts 4:19, 20 Peter and John, who had been beaten and told not to speak in the name of Christ, firmly said they ought to obey God and speak that which they had heard. They were all careful to continue steadfastly in prayer. (Acts 2:42.) So many today pray but little and for that reason are failing as true servants. Praising God was a daily program with them (Acts 2:46, 47) and by such, their minds were kept on things above and not so much on the world. It was a thing of joy for them to suffer for the

cause of Christ (Acts 5:41.) Such is always pleasing to God. We are too fearful of suffering for Christ. This we must do to be accepted by Christ as (Rom. 8:16) states. To be a daily worker is our mission as a child of God. (Acts 5:42), speaks of their going from house to house and in the Temple teaching and preaching Jesus. If the church now would do that it would soon spread the word around the world. To be a willing helper is practicing the Lord's way. Acts 4:34 shows their unselfishness and willingness to be helpful and liberal. For one to give up his possessions to further the cause and care for the needy is surely showing the spirit of our Lord. When one man and his wife lied and were stingy, keeping back part of the price, they were killed by God's power (Acts 5), and thus showing that God's model church was nat to be made up of such ungodly members.

The Spirit was their guide and they were filled by it. (Acts 2:4.) So what they did was sanctioned by heaven's will. If we have not the spirit of Christ we are none of His. (Rom. 8:9.) Then the members went out everywhere preachnig the word. (Acts 8:4.) They did not wait for a preacher to come and hold a meeting but got busy themselves and started up the work. The church now surely needs more who are willing to teach and practice the word pure and simple. Till each one saved realizes his responsibility in such work, the cause will never grow as it should. Each one is duty bound to do all he can to uphold the cause of our Lord. Back in the early church all would teach. Some could make a better job of it than others, but all are to do the best that is possible, for surely no one now will say anything unless it is pleasing to God.

In Acts 4:32 the church is said to be one soul and one heart. It is a very beautiful sight to see a body of people united in serving God. To be otherwise is carnal. (I Cor. 3:1-3.) Then it is a command for us to speak the same thing and have no division among us. (I Cor. 1:10.) Jesus prayed for all to be one who believe on Him through the words of the apostles (Jno. 17:20, 21.) The one outstanding cause of so much stumbling today is the divided state of religious people. Not only as to denominations

but even in body. Some seem to act like God said, have division and strife instead of unity and love. Till the church unites itself it will have a hard time impressing the world that it is a real believer in unity. First, let the church now show by its work what it believes and then there will be a reason for favor and influence for good. It can be done, then let us see to it that such is accomplished. Unity of heart, word, purpose and work is what will bring results pleasing to our Lord. The divided, objecting and striving spirit often shown in the congregation today is a shame on the cause and to those who claim to be true to God. The way to be correct is when trouble arises, be willing to settle it in God's way. In Acts 15 is a fine example of settling a church trouble. The ones who were wrong acknowledged it and a solid united force was presented to fight against the evil one. God's way is the only redemption for his cause and when a church gets careless with its members and fails to discipline them it is but a short time till the wrong spirit is prevailing and people say there is no real religion pure and undefiled practiced in such and say they are as good out of as in that kind of a congregation. Back to the model church is the crying need of the church today. This can be done by obeying the word as written and it is the only way to reach a state of purity in the presence of Jehovah.

Now the question can be asked, Why is the church no more successful today? First it is too worldly. John 17:14 shows that they are not of the world. Rom. 12:2 commands us not to be conformed to the world, and 2 Cor. 6:17 says, Come out from among them to be received of God. Just as long as the church is not separate from the world just that long it will fail to be God's accepted body. There is so little difference now in many places that one can hardly tell whether he is at a religious place supposedly or a regular playhouse of the world, to be entertained. The idea of many seems to be to attract and entertain the world rather than get away from it and appeal to the inner man. God, and not man, is the one to please, and when we please men we are not the servants of Christ. (Gal. 1:10.) To love the praise of

man more than the praise of God (Jno. 12:43), surely is not for our eternal good, nor can we expect God to say well done in such love.

There is so much pretention and so little reality today that many stumble because of it. They draw nigh with their mouth and honor with their lips, but their hearts are far from God. In vain do they worship, teaching for doctrine the commands of men. (Matt. 15:8, 9.) Whatever ye do ought to be done heartily unto God, and not unto men. (Col. 3:23.) More heart service is needed and unless it is practiced it is certain that many who think they will be saved are to be turned into eternal punishment. One of the most detestable things in the world is hypocrisy and yet we see so much of it, we get used to it and it does not seem so bad after all. Yet at the same time we know some are stumbling because of it. When one is so pious and religious during a meeting and so full of evil the rest of the time, it is clearly seen by all that in so acting the cause is lowered. No one ought to be so careless, but ought to work the works of God while it is day, for the night comes when no man can work. (Jno. 9:4.) Never be so careless as to be a hindrance, but be up and doing, abounding in the work of the Lord and you will be a help. When we let the things of the world come in and hinder our service of the Lord we are not worthy of Him.

The word is not preached in as many places as it should be. Paul charged Timothy to preach the word in season and out. (II Tim. 4:1.) A great number now desire to have the word sugar-coated so all can feel at ease as the sweetness is enjoyed, seeming to think that all is over by such a procedure. Just because we have so much pleasure and ease here is no reason to think hell will please us. Some get to the point of thinking that hell will not be so bad because the road to go there is so pleasant. When a set of people begin to want the word smoothed over, it is a sure sign of a downward course. The only safe course is to preach the word as it is and humbly submit to it and keep our ideas out while we submit to God's orders. The scriptures will make us

complete and furnish us unto every good work. (II Tim. 3:16, 17.) This is the straight and narrow way that leads to heaven at last.

The word should be sounded out more than it is now. In (I Thes. 1:8), I read of a church that had so done and they were all complimented for so doing. Some churches now want to sound it in and others do not want to sound it at all and at few are willing to sound it out. When the church gets to fully see the need of carrying the gospel to the places where it has not gone and each one earnestly works for such to be done, then the world will believe more in the church and the church will believe more in God. The church of which Christ is head is a going affair and when people who propose to be that church and cease to go they cease to be what God requires. More preaching and practicing the word of God is the only way to have a church succeeding as pleasing to God. Thousands are dying for the word of God, yet many church members would die before they would help get it to them. I once read that in one year $12,000,000 was spent to have the gospel preached and at the same time $200,000,000 was spent for tobacco in its various forms. Now when people love the weed more than they do the gospel it is a bad matter to get much done.

The church now is not kept clean as it should be. Discipline is so seldom practiced now that most of the members think it is an outrage to withdraw from anyone. In 2 Thes. 3:6 Paul commands the church to withdraw from the disorderly. No church will ever prosper in the sight of our Lord that does not obey this. I am sure all who respect the word will say it ought to be done. It should be gone about in the Scriptural way but be sure to get the thought that it should be done. One reason that no more are withdrawn from is that so few are good enough to take such action. So for fear that they are also condemned, they keep quiet on the matter. Jesus demands that the church be kept clean, without spots, blemishes or any such things. (Eph. 5:27.) Money and prestige often keep many a person in the church which otherwise would soon be withdrawn from. When repu-

tation and not character is accepted, the devil soon has full sway. The word of God and not money or prestige should be the guide in religious matters. Christ is the head of the church. (Eph. 1:22, 23) and He has all power. (Matt. 28:18.) So it is not in our hands to do but one thing and that is just whatever is commanded. Crowds are not what please God, it is true love and obedience. This must be the motto of all or no eternal good will result.

The lack of love for one another is often seen which causes the church not to succeed. 1 Pet. 1:22 tells us to love one another with a pure love fervently. We are to lay aside all malice, (I Pet. 2:1) and be kind, tenderhearted, forgiving one another (Eph. 4:32). Some places there are members who will not be on friendly terms with others and yet think, or at least appear to, that they can go to heaven in such a manner. If we forgive not our fellowmen we will not be forgiven ourselves as Matt. 6:15 clearly states. We are not to forgive just once or twice but if we hold malice against anyone we have no promise of being saved in such a life. If we loved as we should we would visit one another more and be more friendly at the church services. The member who gets mad at another member and goes off to another congregation and will not get the matter settled, surely cannot worship God as he should. Such is but child's play. We are to be children in malice but in understanding be men. (I Cor. 14:20.) Get right with your fellowman or you will not be right with God. If you cannot get him to do the right thing, that does not relieve you at all. When we live at peace with all men as much as is in us we have only done what is required. On our part we are to do as the book says and leave the results with God.

Back to the word of God and to the practice of the early church is the only safe course to follow. With the church spotted and filled with blemishes it cannot be presented to and accepted by the Lord. He wants the church freed from all such. The early church was a success in the sight of the Lord and the church now can be the same if it will follow the example left for it. All need

to be workers for the Lord, and then and not till then will heaven's blessings fall on us and eternal happiness be ours.

Do we desire the church to be a success now? There is but one way to show to the world, one another, and God, our desires and that is by bringing ourselves wholly under God's law and always abounding in His work. Let us arise in the strength of Israel's God and say we will serve Jehovah and so live as to keep the church pleasing to our Lord. If we do this faithfully from the heart, some day we will pass from this sin-cursed, sorrowful, sickening and sighing world to walk the streets of Gold and pluck of the tree of life and drink of the water of life and join in with the angelic choir to sing the praises of God forever. It is offered to us. We are begged to accept and it only remains for us to decide. May the Lord help us to see our duty more as the days come and perform it so that some sweet day we may have washed our robes in the blood of the lamb and dwell in the joys of our Lord forever, freed from our trials and bask in His gracious love eternally.

THE STRANGER WITHIN THY GATES

THE STRANGER WITHIN THY GATES

By Howard L. Schug

Friends in the truth, my brethren in Christ who strive so earnestly to do His will and to teach the Gospel as He proclaimed it: It is with great joy and confidence that I ask you to consider with me a neglected subject, *"The Stranger Within Thy Gates."* How easy it is for us to overlook very important Christian duties and privileges, and to neglect some of the most essential subjects of God's Holy Word. Do we stop to think that the Bible has more to say about missionary work than about preaching? Do we realize that it tells us more about the "Stranger Within Thy Gates," than about church music? Study the Bible with this in view and you will find it true.

In His commission to His disciples, Christ gave them—and us—four commands and one promise. First, "Go ye therefore;" second, "and make disciples of all the nations;" third, "baptising them into the name of the Father and of the Son and of the Holy Spirit;" fourth, "teaching them to observe all things whatsoever I commanded you," and then the promise, "and lo, I am with you always, even unto the end of the world." We show some zeal for making disciples of our own nation, at home, perhaps more for baptising them, and are fairly zealous for teaching them to observe all things Christ commanded—though seldom emphasizing *"all things whatsoever,"* and we trust His promise to be with us always. But right at the beginning *"Go ye."* This part we omit or only do half-heartedly. There is no one else who can do my part nor fulfill your part of the command. "Go ye" is just as necessary a command as is "baptise," just as insistent and divine as the other three. It will bless us if we obey it and curse us if we disobey it.

Our responsibility cannot be avoided. We cannot say with Cain, "Am I my brother's keeper?" for God has already taught us our responsibility. In Ezekiel (33:7),

we read "Son of man, I have set thee a watchman unto the house of Israel." "When I say unto the wicked, O wicked man, thou shalt surely die, and thou dost not speak to warn the wicked from his way: that wicked man shall die in his iniquity, but his blood will I require at thy hand." (verse 8.) Brethren, how terrible is our responsibility.

"Ask of Me, and I will give thee the nations for thine inheritence,

And the uttermost parts of the earth for thy possession." (Ps. 2:8.)

In the time of the apostles, distances were a serious obstacle to evangelization and we read that the disciples went everywhere announcing the good tidings of salvation. On the day of Pentecost they were endowed with miraculous power to speak in other tongues (Acts 2:4 and following). But we do not need this miraculous gift nor need we travel long difficult journeys to find the heathen and the uttermost parts of the earth. This Scripture is being literally fulfilled in America now. They are right at our door. They speak our own language. Or, if they do not, we can readily find interpreters among them or among our own people. The field is ripe unto the harvest. Between 1821 and 1905, nearly twenty-four millions of immigrants came to our land. It is estimated that in 1906 the foreign born and their children were forty million, or forty-six per cent of the entire population. And Christ died for each one of these!

On June 1, 1923, foreign-born and native-born Mexicans in the United States numbered 844,000, and of these 98 per cent to 99 per cent are either Roman Catholics (nominally), or are of no religious faith and practice. They are mostly untrained and untaught in the Bible which is a closed book to them. So they either settle down to a sterile faith and a hollow observance of the *form* of Catholicism, or fall an easy prey to religious extremists and exploiters, or else they forget and neglect religion altogether. And Christ died for each and every Mexican!

During the fiscal year ending May 31, 1923, with re-

stricted immigration, the number of immigrants, net, was 449,774. The larger part, coming from Southern Europe, are Catholic. They are our "inheritance," our religious opportunity. For these also, Christ died!

There are more Irish in New York City than in Dublin, more Germans in Milwaukee and Cincinnati than in Hamburg, more Italians in either New England or in New York City than in Rome, not to mention Norwegians, Poles, Japanese, Slavs and so many other nationalities. And Jesus had these in mind when He said: "Go ye therefore and make disciples of all nations."

Such is Christ's program for us, it is God's purpose. "For God so loved the world that He gave His only-begotten Son that whosoever believeth on Him should not perish, but have eternal life," John 3:16. Christ said: "I, if I be lifted up, I will draw all men to Me." Are we following His program? Are you, dear brethren, holding up His life and teaching it to the immigrants among you? Too easily, Christians become lukewarm or allow Satan to deceive them. And how cleverly he does it. He prompts them to make excuses, saying: "There is enough for our congregation to attend to in our own community." But the immigrant, "The stranger within our gates," is in our own community; at any rate within easy reach of our community, easily touched by the influence of the congregation. And the early disciples went everywhere, as we read in Mark 16:20, and throughout the book of Acts. Shall we not go to our own immigrants?

Then Satan prompts this excuse—and how easy it is to listen to his prompting: "But I don't want to associate with those foreigners. I'm not sure the Gospel was intended for them, anyway." Merely the fact that our Savior bade us save others of all nations is reason enough for us to obey Him. He died just as much for the Italian, the German, the Mexican, the Indian, the Swede, as He did for the Anglo-Saxon Americans. But, when we harbor this temptation of Satan's, we fall into one of the most grievous sins a Christian can commit. For:—

"God is no respector of persons." Listen to James,

2:1, 8, 9, 10, every word: "My brethren, hold not the faith of our Lord Jesus Christ, the Lord of glory, with *respect of persons.* Howbeit if ye fulfil the royal law, according to the Scripture, thou shalt love thy neighbor as thyself, ye do well: but if ye have respect of persons, ye commit sin, being convicted by the law as transgressors. For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all." God forbid that we should hold the faith with respect of persons. The disciples in fulfilling Acts 1:8, were directed to go to all classes and nationalities of people. Philip to the Ethiopian Eunuch, Peter to the Roman Cornelius, finally to all peoples. If we will read Rom. 2:11, 12; 3:23, Eph. 6:9, we shall realize, as Nicodemus must have, that we all need the same salvation. "And He—God—made of one, every nation of men to dwell on all the face of the earth . . In Him we live and move and have our being." Christ, our great Exemplar, associated with publicans and sinners. Probably His most appreciative follower was Mary Magdalene, a fallen woman. He taught one of His most inspiring lessons to a Samaritan woman! And the Jews regarded the Samaritans more contemptuously than our most scornful Americans regard "bohunks," "dagos," "greasers," as they say—Jesus Christ would call them "friends," "little children," "sons of our Father." A Samaritan served Him as an example of how to be truly a neighbor—and the good Samaritan—so let us be neighbors to the strangers within our gates. Immigrants from the East were the first to bring Him gifts; it was immigrants that came to Philip saying: "We would see Jesus." (Jn. 12:20, 21.)

If Christ could associate even with despised and outcast women, with the contemned Samaritans and with publicans and sinners, can we, dear brethren, afford to consider ourselves as better than others?

This attitude of the Greeks—the strangers within the gates in Christ's time—their eargerness to see Jesus and learn of Him points to another truth. They had some splendid qualities for the service of the

Master which the Jews did not possess. So today the immigrant not only can receive blessings from us, but will bless us in return. And such fresh blood the church needs. Throughout the centuries the church has been in constant danger that its spiritual leaders,—whether called Priests or Pharisees or Bishops or Reverends or Brethren or what not,—that its spiritual leaders settle upon some small part of "the truth that is in Christ Jesus," crystalize it in doctrinal creed or ecclesiastical rites and traditions, to the neglect of all the other riches of God's Word, and in a short time present a barren faith and a dead or dying church. It is significant that Jesus did not select His first disciples from the Pharisees of Jerusalem but from the fishermen of Galilee, that He found greater acceptance and appreciation among the more open-minded Galileans, Samaritans and Greeks. Among His ancestors, too, was the "foreigner" Ruth. (Matt. 1:5, 6; Ruth 4:13-22).

There is another reason, Brethren in Christ, why you should carry the Gospel to "him for whom Christ died." (Rom. 14:5). Our loving Redeemer had compassion on the multitudes for they were "as sheep not having a shepherd." These "strangers" are in a strange land of unfamiliar language, of different customs, civilization and laws. Often illiterate even in their native tongue, they are suspicious and distrustful, yet fall easy victims of "sharpers" and then become embittered, skeptical, perhaps even vicious and criminal. They need your help and mine.

This situation has also its compensation. This field ripe unto the harvest is a rich, fertile field, often of virgin soil. There are deeper, sweeter, unspoiled virtues and sentiments, people who accept God's Word in childlike faith and trust, even as Jesus bids us all do. These people, many of whom have never heard of a divided church and of denominational names, nor of "inventions" substituted for the power of the wholesome, life-giving Gospel—these are the hope of the church and of the nation.

Bethel Temple
Beach, California

Even for our own sakes, both as a church and as a nation, we must convert the stranger within our gates. Anarchistic, bolshvistic, atheistic theories spread like wildfire among them and threaten to sweep away our whole civilization if we do not check it with God's truth. Even as a means of self protection we must evangelize them.

Do we properly estimate not only our responsibility for the stranger within our gates but also our opportunity? We spend thousands to prepare missionaries for the foreign fields and to support them there—and we should for God has commanded it, we ought to spend millions. It often takes hundreds of dollars and even the lifes of the devoted missionary to win one convert in the foreign field—it is worth far more than that in God's eyes. But here in our own fields scores can be converted and a self-supporting church established for one thousand dollars or less. Even from the standpoint of economic sense and good judgment we ought to carry on this work of the Lord's.

Brethren, they are strangers among us. Abraham, the hero of faith, was a stranger; Christ had not where to lay His head. "Forget not to show love unto strangers." (Heb. 13:2.) Jesus said, "For I was a stranger and ye took Me in" . . . "Inasmuch as we did it unto one of these My brethren, even these least, ye did it unto Me." All we Americans are strangers, for none of us except the Indians are aboriginal here. All of us who are not Jews in the flesh are strangers, aliens who have access to the Father through Christ who has broken down the wall of partition. So let us love the stranger within our gates. Let us earnestly, zealously, kindly teach our immigrants.

But what are we going to do about it fellow workers in Christ, let us not merely make fine resolutions and pale promises. God is not alone listening to your words, marking whether you say a hearty amen to His will; He is watching to see what you and I are going to do about it. Pray earnestly for the

immigrant; go if possible to teach the nearest "strangers;" if you cannot go, send or help send some one else; inquire out what work is needed and "get under." Be sincere in your prayers and words, working for their accomplishment.

Our loving heavenly Father, bless these words to Thy honor and glory. May Thy kingdom come here upon earth in this nation of ours and may Thy will be done even as in Heaven. Oh send out Thy light and Thy truth, let them lead us. Teach us to do Thy will as far as we see Thy will. In Christ's name. Amen.

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